THE CRISIS

A RECORD OF THE DARKER RACES

PUBLISHED MONTHLY AND COPYRIGHTED BY THE NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE AT 69 FIFTH AVENUE, NEW YORK, N. Y., CONDUCTED BY W. E. BURGHARDT DU BOIS; JESSIE REDMON FAUSET, LITERARY EDITOR; AUGUSTUS GRANVILLE DILL, BUSINESS MANAGER.

Vol. 27 No. 4 FEBRUARY, 1924 Whole No. 160

COVER Page

"Lest We Forget". A Drawing by Laura Wheeler.

OPINION

"United States Envoy"; "Summer Military Camps"; "Kenya"; "In Darkest Oklahoma"; "Haiti"; "Births"; "To The Negro People"; "What Do You Pay For Articles?" 151

THE NEGRO IN DRAMATIC ART. Illustrated. Raymond O'Neil 155

THE GERMAN YOUTH MOVEMENT. Illustrated. Eugene Corbie 157

BROTHERS. A Poem. Langston Hughes 160

THE YOUNGER LITERARY MOVEMENT. Illustrated. W. E. B. DuBois and Alain Locke 161

THE NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE 164

THE GREAT AMERICAN SPECIALTY. Illustrated 168

LORDS OF LYNCHING. A Cartoon. Albert A. Smith 169

PAN-AFRICA IN PORTUGAL. W. E. B. DuBois 170

A TOURIST IN FLORIDA. (Concluded.) Illustrated. Clara G. Stillman .. 171

THE NEW BOOKS. Walter White, Abram Harris, Augustus Granville Dill, Jessie Fauset 174

THE LOOKING GLASS 177

THE HORIZON. Illustrated 180

THE MARCH CRISIS

The March CRISIS brings us a cover by Gwendolyn Bennett; an article on "The New Humanity" by William S. Nelson; "Sketches in Foreign Lands" by W. E. B. DuBois; an article by Alain Locke; an account of the "Y" at Indianapolis, and other features of interest.

FIFTEEN CENTS A COPY; ONE DOLLAR AND A HALF A YEAR

FOREIGN SUBSCRIPTION TWENTY-FIVE CENTS EXTRA

RENEWALS: The date of expiration of each subscription is printed on the wrapper. When the subscription is due, a blue renewal blank is enclosed.

CHANGE OF ADDRESS: The address of a subscriber can be changed as often as desired. In ordering a change of address, both the old and the new address must be given. Two weeks' notice is required.

MANUSCRIPTS and drawings relating to colored people are desired. They must be accompanied by return postage. If found unavailable they will be returned.

Entered as second class matter November 2, 1910, at the post office at New York, New York, under the Act of March 3, 1879.

PAINE COLLEGE

AUGUSTA, GA.

STANDARD COLLEGE COURSES

Approved Two-Year Normal Accredited Senior High School
Up-to-Date Junior High School

"To develop leaders you must have the best possible equipment for literary training and that is what we are striving for at Paine College", said one of the leaders of the Methodist Episcopal Church, South. This Church contributes largely to the support of Paine College.

A Good School at Reasonable Rates

For further information, address

RAY S. TOMLIN, President,
PAINE COLLEGE.

VIRGINIA UNION UNIVERSITY

RICHMOND, VIRGINIA

is offering young men an excellent opportunity to secure a liberal education along a variety of lines. Every effort is made to stimulate a full, well-rounded development. High school, college and professional courses are offered. The faculty is strong, the rates are reasonable. For further information address

The President

Lincoln University

Pioneer in Collegiate and Theological Education

Accredited by the Association of Colleges of the Middle States and Maryland.

Lincoln Graduates are Leaders in the various professions and in all parts of the country.

Address:

JOHN B. RENDALL, D. D.,
LINCOLN UNIVERSITY
CHESTER COUNTY, PENNSYLVANIA

WILEY UNIVERSITY

MARSHALL, TEXAS

Recognized as a college of the first class by Texas, Arkansas, Louisiana and Oklahoma Boards of Education. Leading Colleges and Universities represented on its faculty. More than two hundred enrolled in College Department this year. Library and laboratories Strengthened. High standard of scholarship maintained. Due prominence given athletes.

M. W. DOGAN, President

The Cheyney Training School for Teachers

Cheyney, Pa.

A Pennsylvania State Normal School offering, in addition to the regular Normal Course of two years, professional three year courses in Home Economics and Shop Work. A diploma from any of these courses makes a graduate eligible to teach in the public schools of Pennsylvania. A three-year High School Course is offered to all who have completed the eighth grammar grade.

Next term Begins September 17, 1923

For further particulars and catalog, write

Leslie Pinckney Hill, *Principal*
Cheyney, Pa.

ADVERTISING PAGES REMOVED

THE CRISIS

Vol. 27. No. 4 FEBRUARY, 1924 Whole No. 160

Opinion of W. E. B. Du Bois

UNITED STATES ENVOY

DR. DU BOIS was appointed by President Coolidge official envoy to represent the United States at the inauguration of President King of Liberia which took place in January. The Editor of THE CRISIS attended the sessions of the Third Pan-African Congress in London and Lisbon and from Lisbon continued his journey to Africa to further his study of African affairs.

SUMMER MILITARY CAMPS

THE War Department of the United States Government has "Jim Crowed" the Negro. This is partially by precedent because of the Negro organizations in the Civil War and in the Spanish American War and because of the draft law in the World War. But whatever the reason the fact is clear. The War Department is conducting during the summer a large number of camps for military training. These camps do not simply train soldiers; they are excellent centers of physical development and comradeship. To few of these camps, and possibly to none, are Negroes admitted although the expenses are paid by the United States government and legally they are open to every American citizen of the proper age. If, however, enough colored persons apply, arrangements will be made for special colored camps. What now shall we do? We know the shamefulness of the discrimination but we also know *that unless we American Negroes go into these camps and get this training that when war comes our boys are going to be the dumb driven cattle of white officers* and that the physical development which we could have for practically nothing will be denied to the best of our youth. We cannot for a moment hesitate under these conditions. It is but another phase of the tragedy of "Jim Crow", but we must face it. Applications for admission to these military training camps ought to be sent in now to the War Department from every part of the United States. For further information persons may write to THE CRISIS.

KENYA

IN 1920 the territory formerly known as British East Africa and the German colony of German East Africa were united by the British Empire into one colony known as the Kenya Colony. In that colony several problems have immediately appeared. In the first place, Great Britain has decided to segregate black men into the worst and least habitable parts of their own land. They have tried to give the best of the land for agriculture and grazing to white Europeans. They have established a government based upon white suffrage and they have tried to deny to the large number of East Indians in the colonies the right to settle on the best land or to have any decisive voice in the government; they have kept the black man from any voice whatsoever. One cannot

contemplate a more unjust and short-sighted policy. It is an attempt to found white supremacy in Africa itself and to carry out the idea that the European white man is going to dominate the earth. It will never succeed but it will cause endless bloodshed and misery before it fails.

IN DARKEST OKLAHOMA

"THE following patrons of colored schools in Clinton, Oklahoma, ask the N. A. A. C. P. to help them get a good school house and a regularly trained teacher of high moral character. The teacher employed by the school board to teach next year has been dismissed from the school at Atlus on account of bad morals and not being able to teach."

"We, the undersigned citizens of Duncan, Stephens County, Oklahoma, are desirous of having a good school for school youth of this town and we ask you to see if we can get help from the Slater-Jeanes Fund.

"We have about fifty children of school age here but no school house; and we get only six months of schooling a year. We are given the poorest prepared teachers who take any salary that is offered—about Sixty ($60) Dollars a month. The white teachers get over One Hundred ($100) Dollars and there are about thirty white teachers."

"At this place we have a very poor school house and but one teacher in a consolidated school. We want at least two teachers who are paid as well as the white teachers. The white people have a two story brick school house, eight or ten teachers in town and two or more other schools near town, whereas the colored people have but one school and one licensed teacher for all the country about Roosevelt, Kiowa County, Oklahoma."

"Will you please have the N. A. A. C. P. to investigate the condition of the colored schools at Waurika, Jefferson County, Oklahoma, and at Madill, Marshall County, Oklahoma? I learn that the school term is only seven months for colored youth; and the salary of the colored teachers is far below what the white teachers receive."

"The colored people of this town Hobart, Kiowa County, have no public school for their children who number fifty or more. These children in school grades range from grades 1 to 6 and one teacher who is very poorly paid must do all the teaching. The little one room school house is crowded and poorly furnished and not heated at times during the cold weather, so the children complain. Hobart has four large costly brick and stone school houses for the white children and this is right. A Junior High School in south town and a High School whose curriculum includes two years of the regular college course is located in north town, then two other graded schools. The true population of the town is not made public but suppressed. There are at least 4,500 people in Hobart. And the town is well located in a rich territory. I am informed that Hobart has 400 high school pupils. The least salary paid to white teachers for any grade work is $100 per month and the schools have a nine month term each school year. The colored people are given six months only."

HAITI

ONE of the best pieces of work done by the loyal Haitians who are still fighting for freedom, was the sending of Pierre Hudicourt to the Fifth Pan-American Conference lately held in Chile. Mr. Hudicourt as a Haitian and Mr. Morillo as representing San

Domingo presented in pamphlet form to the Conference a plain statement of the utterly indefensible action of the United States in those countries. That the Conference was impressed is shown by what the New York *Times* calls:

"Courteous warning of the Argentine, Dr. Zeballos, that the United States is more unpopular than ever in South America as a result of the Pan-American conference held in Chile last Spring. His analysis of the reasons which make the United States distrusted deserves wide attention. The principal charge is that of insincerity. The United States have repeatedly professed friendship for the South American republics, and denied having ulterior motives of aggrandizement in the Western Hemisphere. Yet the United States to-day dominate or control Haiti, Santo Domingo, Panama and Nicaragua, and have repeatedly used pressure upon the Central American States. Their relations with Mexico, especially during the years of 'watchful waiting' varied by military intervention, have tended to alienate South American confidence.

"We note with interest the statement of Secretary Hughes: 'The Government of the United States is seeking to make the relation to Haiti beneficial to the Haitian people; it has no other aim but to establish peace and stability. It does not seek to acquire or to control the territory of Haiti, and it will welcome the day when it can leave Haiti with the reasonable assurance that the Haitians will be able to maintain an independent government competent to keep order and discharge its international obligations.'"

We have simply to remark that Haiti has always discharged its international obligations and has maintained an independent government nearly as long as the United States.

BIRTHS

THE 7th Annual Report of the Bureau of the Census on Births in the United States has much of interest to colored people. It covers nearly two-thirds of the United States but, of course, most of the South is missing because few states there have compulsory registration of births. Even in the North, births are not recorded as carefully as deaths, especially among colored people. Despite this, the birth rate in the United States for every one hundred of population is 24 for whites and 27.9 for colored people. The recorded birth rate has decreased in the last five years among the whites and has increased among our folk. The corresponding death rate is 11.4 for whites and 15.9 for Negroes. The death rate in the last five years for Negroes has decreased from 21.3 to 15.9.

On the other hand, there is much for us to ponder over, especially in infant mortality. In 1916, out of every thousand births, 185 colored children and 99 white children died under one year of age. In 1921, this has greatly improved and 108 colored and 72 white died. Nevertheless this is a terrible toll. Our infant death rate of 108 is larger than the death rate in most modern countries. England for instance has an infant mortality of 79.9, Ireland 83, Scotland 92, Japan 170. The necessity of greater care of mothers and infants among colored people is apparent; at the same time there is no cause for alarm and no one can discover in these figures any racial debility.

"TO THE NEGRO PEOPLE"

"IN 1919, the State of Delaware, by the inclusion of all Negro schools in a new state system of education adopted by the 1919 Legislature, made possible a new era in the education of the colored youth of the state. The schools of the colored district no longer depend, in whole or in part, upon the meager support to be provided by taxes upon small holdings of Negro property owners, but share, proportionate to the need, in the school revenues of the system. This relieves the colored people of the necessity of finding ways and means to finance good schools for their children and leaves them free to look after other factors in the school problem. By a state-wide plan of taxation for schools, the state prepares to pay the bills of such a system

as the people will coöperate in making.

"An efficient system of good schools does not come alone by good legislation, nor by the building of modern schoolhouses, nor by the best of supervised teaching, nor by any miracle of method or system; but by all of these, and then by something more. That something more is what Delaware and the Negro race now ask of the colored people of the state. . . . A school system, in order to be a system at all, must have the children, the teachers, a place for them to meet, and an accepted method of procedure with someone in charge of it wise enough and well trained and active enough to make the school hours count for the most in the education of the pupils. In three out of four of these points the colored children of Delaware are fortunate. They have:

Colored teachers trained for the profession;

Professional supervisors of their own race, working under the direction of the State Superintendent;

A school building program adequate to the need which, through the generosity of Mr. P. S. du Pont, the State Board of Education will be able to complete at an early date.

"In one point only is the colored program in question—the children are not attending school as faithfully as they should.

"The Negro leaders and the fathers and mothers of Negro children of this generation have one supreme duty—to find a way to get Negro children to school for one hundred and eighty days each year. The Negro people of Delaware must accept this responsibility for the entire race. The race is on trial, put on trial by the superior conditions Delaware has now provided for the schooling of Negro children. If, at this time, our colored children fail to make use of the proffered opportunities and to profit by them, sponsors for Negro education will everywhere find it difficult to argue higher taxes for better schools for colored youth. The people of Delaware have expressed their confidence in the Negroes of Delaware by the provision made for the education of the colored children. Will the Negroes make good the trust thus given?"—From *Negro School Attendance in Delaware* by R. W. and H. Cooper.

WHAT DO YOU PAY FOR ARTICLES?

WE are continually asked by our contributors, "What do you pay for articles?" It is embarrassing to answer this because for the most part we pay nothing. How then can we expect to garner for THE CRISIS the writers, the artists and the thinkers and spread their work before the intelligence of the Negro race? We have no right to expect it and yet we have done this and we have done it because the true artist in word and line and color, being more interested in his art than in pay, has contributed freely to our periodical. It is, we know, too much to ask, too much to expect for the future and therefore we need as each year goes on, more and more funds to pay for contributions.

Today the income of THE CRISIS barely pays for manufacture, rent and the salaries of the necessary workers. If we are to have larger funds to pay for artists and writers then we must have larger circulation and more advertising. Are you interested? If so will you not be one of a committee of 10,000 to send us 10,000 new subscribers for the new year? If you are willing to do this, write to the Business Manager and he will send you some interesting details.

On his return from Africa Dr. Du Bois will answer requests for information on his History and on the Book Club.

THE NEGRO IN DRAMATIC ART

RAYMOND O'NEIL

EVELYN PREER, THE GIFTED NEGRO ACTRESS, IN "SALOME"

THERE are two peoples in the modern world possessing in marked degree fresh and strong potentialities for artistic creation—the Russians among Europeans and the Negroes among the conglomeration of racial and national groups which go to make up the United States.

The similarity between the gifts and accomplishments of these two peoples is striking and easily endures a severe scrutiny. They are most pronounced in folk expression. The Russians possess dance forms which in variety and expressiveness are equalled in the contemporary world only by those of the Negro. There is wanting only some outstanding synthetic and sophisticated intelligence to carry the Negro's dance forms to the height of artistic development to which the Ballet Russe carried those of their own land.

In folk music both peoples have expressed themselves in manners which are unrivalled in their diversity and in the poignancy and truthfulness of their interpretation of human emotions, from reckless jollity to most tragic sorrow.

Another resemblance between Russian and Negro is discernible in the effort each makes to decorate his living quarters. Those who know the carved and brightly painted exteriors of houses of the Russian peasant or of the small town dweller are at no loss to understand and appreciate the spirit that has led the Negro to paint in bright colors and decorate with vivid curtains the little vegetable stands, soft drink parlors and barbecue restaurants he has built in the poorer sections of Negro quarters. Wherever he has had to take the white man's expressionless and ugly dwelling or store he has generally let bad enough alone but whenever he has had the opportunity of building for himself a small dwelling or business place there has almost invariably gone into it an original feeling for form and decoration which is both charming and hopeful.

Yet it is in the theater where the Negro and the Russian show their most pronounced artistic kinship. Strangely enough it needed the performances of the Moscow Art Theater Company in the United States to emphasize this fact and to point the way to a still more significant conclusion which is that the resemblance between the Negro and the Russian in artistic expression is based upon an almost identical attitude towards life and a sensuous manner of living it.

By means of the Moscow Art Theater the Russians have brought the ugly duckling of theatrical representation to a degree of fidelity towards actual life and to a degree of beauty that no other national group has attained. Even American critics have penetrated to this fact. They have written thousands of columns in praise of this company in which are set forth scores of ingenious hypotheses in an effort to explain the freshness, richness and vitality of the Russian theater's presentations.

Yet not a commentator has touched upon the basic and simple reason which is the Russian's sensuous acceptance of life. For him all the senses exist to be exercised, delectified and developed. His nature is warm and his emotions are many, varied and responsive. Always is he saying "yea" to life sensuously, even to the paradoxical extent of finding pleasure in tears, sorrow and the contemplation of death.

With all these qualities the Negro is likewise richly endowed. He too is gifted with a sensuous nature. He loves life and he lives life with the sensuous and the emotional parts of him constantly exposed to it. As with the Russians these sensuous qualities are the springs of the Negro's creative potentialities. Developed, refined and brought under a constantly more subtle and sophisticated intellectual control they predicate possibilities in creation and expression that give one a warm joy merely to contemplate.

TWO STRIKING POSES OF MISS PREER

It might be shown with not a great amount of difficulty that nations and peoples have created beauty in direct proportion to their capacity for extracting sensuous enjoyment from life. Those people who have not been gifted with responsive sensuous natures pretty generally have had a sad art and a still sadder life.

Consider for a moment the plight of the non-Negro American. Through the greater part of his national history he has been the object of a steadily played stream of restrictions and prohibitions which have had as their object the paralyzing and extirpation of his sensuous nature and emotions. Being mostly Anglo-Saxon, hence possessing sensuous and emotional qualities none too robust at the best, he surrendered to the assault upon him with scarcely a protest. The result has been a nation of individuals who receive less fun, pleasure and inspiration from clouds, flowers and birds than any other group of civilized beings.

In his own image the good one hundred per cent American has set up his art. By an elaborate system of automatic precautions he has seen to it that it shall not return to him more of emotion than he himself possesses or that unexpectedly it shall not impinge upon a sense or feeling which may be merely sleeping. Thus it comes that in his teeming land of plenty the normal white, Protestant, Nordic American lives without a music of his own, without more than occasional pieces of painting or sculpture, with a literature just emerging from the nursery, and with a stage reflecting a life as hollow and painful as a drilled-out aching tooth. Frequently he sends up his voice to the effect that as soon as he is through with this "development-of-a-country business", he will turn his attention to art. Certainly, he suggests, with a note of pride and an overtone of contempt in his voice, a working people cannot be expected to produce an art as they labor.

In this he is unaware that another people have been working at his side in the same land, who, through suffering a heavy handicap of political and economic disabili-

ties, have been producing an art as they worked. And here again is a pleasant resemblance between the Russian and the American Negro. They have both dwelled and worked in areas undeveloped or in the process of development and as they have worked they have taken time to gaze upon clouds, to listen to birds, to smell flowers and to regard the bodies and souls about them. And doing this they have been impelled to sing, and dance, and play and in this spontaneous glorification of the senses and the objects the senses apprehended they have created an art, each in his own image.

IRA ALDRICH
A Great Actor of the 19th Century

These arts are twins in that they are rich and warm and sensuous, leaving none of the senses neglected. They are lithe and soft and round and gentle. Understanding much, they forgive everything that is human. They spring from the earth, a well manured earth, and hold their blossoms straight up into the sky. They are wistful, tender, straightforward as a child and they are robust, passionate, sensuous as a youth. And always they are human, all too human.

Negro and Russian arts possess these qualities because their creators possess them. That ability sensuously to comprehend life and to enjoy in and for itself the act of living has been the basis of Russian vitality and richness in the arts and has been the basis of what the Negro so far has created. Upon it can be forecast his pregnant future. An Evelyn Preer and a Charles Gilpin, to consider only the theatre, are no mere accidents. They are the product of a mode of living and are the precursors, undoubtedly, of many more distinguished products of that mode.

As the Russians guarded their arts as much as they could from Westernization, so will the Negro have to guard his from one hundred per cent Americanization. Particularly must he be on his guard against the white friends of his art who will urge its development in the direction of their prejudiced imagination. A very great advantage which Negro art has enjoyed has been white contempt or indifference towards it, qualities which are rapidly changing now to interest and to eventual commercial and intellectual exploitation. Many people who love art for the strength it gives to man are hoping that the Negro will be able to resist this evil white pressure with the same flexible strength with which he has resisted so much other evil from the same source. For there is nothing more precious in America today than the creative potentialities that the Negro indubitably possesses.

THE GERMAN YOUTH MOVEMENT

卐 卐 EUGENE CORBIE 卐 卐

THE average American traveller who sees queerly dressed people moving along the cities and towns of Germany is no doubt struck by their pecularity, which is in striking contrast to his own manner of dress. If he were to inquire he would be told that these people represent the "Youth Movement". If he should still be curious he would ask what is the Youth Movement? And no matter who answers his question he would never be able to understand what the Youth Movement is, for it is not a thing to be described in words; it is something to be experienced.

I confess that even though the American group of students, of which I was a member, spent more than two and one half months with these people, talking, eating, sleeping, and travelling with them, there is not one of us who can boast of knowing of just what the Movement consists, or its full significance. Yet, what we saw and were able to understand was sufficient to convince us that it is unquestionably one

of the biggest movements of the age, and if not destroyed by the industrial cyclone which is now ravaging Europe, it will stand out as the savior of Western Civilization.

But the Movement is not so young as one would expect. It started about thirty years ago when a few young people of the wealthy Middle Class, revolting against family traditions and conventions and calling themselves the "Wandervogel", began to wander in small groups around the country, seeking freedom for self-expression. Today, there are several groups of the Movement of which the Wandervogel and Freideutsch are the most important.

Those who understand German life, and class struggle, can better understand the significance of the first revolutionary note sounded sometime in 1911. All social barriers were let down for the first time in the history of the German people, and young men and women of all walks of life came together at one big meeting to discuss their common problem. From then on, the movement grew rapidly until today it has spread to almost every city and town. Although representing a minority of the young people of Germany, it seems to me that it is the only movement that is of any real, great significance, with a purpose in accord with the present trend of progressive thought.

My first touch with the Movement was at Hamburg. There we were met by a group of Young People; men dressed in knickers, with sandals and jumpers of gay color. Some with vests, others without. The women wore loose robes of beautiful

FOLK-DANCING

EUGENE CORBIE

shades of blue, gold, and orange, girded at the waist. None of them wore a hat. Their cordiality, their individual charm, the spirit of common understanding among them, and particularly the simple dress of the women, impressed me. Everywhere one went one saw groups of these young people, who sang as they marched along *en route* to some suburban town for the week end, or to some designated place of meeting. Here they would hold group meetings, sing their songs and dance.

As an example, some twenty-five of us journeyed to Luneberg. Seated under a tree was Professor Breissig, Professor of Sociology of the University of Berlin. He discussed two men whom he regarded as Germany's greatest contribution to the age —Nietzsche and Franz Marc. He stressed the superman of Nietzsche as represented by something other than the military superman commonly known to us. In his opinion "Superman" meant man in his highest manifestation, the superman of thought, the superman with a bigness of soul that could influence the world; the superman which finds itself embodied in the Youth Movement. He characterized Franz Marc as the prophet whose revelation speaks for itself in his pictures. In one of his big compositions called "The Fate of Animals" one sees an abysmal struggle—the merciless, inexorable conflict

AN OUTDOOR MEETING

of forces, pain, anguish, the brutish fate of war and the horror of victory with its accompanying torsions. Another, "The Marching Apes", portrays the unswerving march of the age to conquer the situation, and to reach its goal in humanity. He finished his address by reading from Stromm's works. The deep impression made by the poem on the Germans was remarkable, for during the reading it seemed as if they had lost their physical selves. In the face of every one of them was a picture of the tragedy of life made vivid as the Professor by his splendid reading brought out the true meaning of the poem. After this, the meeting was thrown open for discussion. This may be regarded as typical of their group meetings.

Until recently these young people did not take any active part in politics because they looked upon the politician with contempt. Yet in the Movement are to be found groups representing different political parties. The Nationalists, the Communists, the Socialists, the Catholics, each group sticking to the party's ideas as they present themselves from time to time. As may be expected each group is strongest in the city or town where the government is in the hands of the given political party. In Saxony, you have the Communists; in Bavaria, the Catholics and Nationalists; in Prussia, the Socialists. The Socialists are ardent pacifists but at the time we were in Germany there were signs that they were losing to the Nationalists and Communists, who viewed the coming fate of Germany with more gravity than the Socialists. At Bocchum for instance, one of the leaders said: "Germany fully demonstrated to the world that she wanted peace by her revolution of 1918. If this (meaning their present condition) is the price of peace then we are wondering how much longer we shall be able to endure it."

Despite all these differences there is a strong, distinct, international note throughout the Movement. This may be due to the fact that the people are worn out by the sufferings endured throughout the war, and also to their present economic condition which is daily rendering them incapable of doing real work.

A strong bid for international well-being and understanding was made at Hellerau where some six hundred young people from every town in Germany and from some of the Northern countries came together to discuss international problems. Here all friction, all political differences gave way to a series of group meetings at which the political, social and economic life of Europe was discussed. Music, art, literature, and folk dances had their respective places. There were to be seen paintings and etchings of all sorts, expressionistic art being

most outstanding, all done by members of the Movement. Along with this was handicraft work to show the deviation from machine made articles, and, most fascinating of all, was the folk dance. Dancing to the tune of an accordion in groups of eight, every dancer seemed in spiritual communion with the other. Yet each was interested in a somewhat impersonal way in the individual expression of self.

An international meeting was called at Freiberg, dominated by Catholic youths. To this meeting a goodly number of young Frenchmen came headed by Marc Sangnier —the noted French pacifist. The older heads thought it inappropriate to thrash out the Franco-German situation, because they thought it would create friction. But the young people rose to the occasion, and casting the older heads aside, discussed the question freely, each side criticizing the other. After the discussion, came the reconciliation, and the Germans to show their good will toward the French brought jewelry and other valuable articles and gave them to the French as a token of sincerity.

Until the meeting at Hellerau the members of the Movement did not think it wise to take any interest in the economic life of the nation. Therefore they had an absolute disregard for big cities and factories. But this is disappearing. At Marburg one young student talked to the group on "The Americanization of Germany" and by "Americanization" he meant the making of Germany into a state of big businesses. It is not amiss to note that this question of making Germany a state of big businesses has been deplored by Leo Frobenius, the author and explorer.

What is the "Youth Movement"? There is not one single quality which stands out prominently enough to determine the actual meaning in a formal definition. I should say this however—it is a conflict of forces in which the young people tired of the old régime, customs and traditions are searching for something that will give them room for self-expression; something making for a higher cultural and social life, freed as far as possible from the craze for industrial and economic dominance with its attendant militarism. The philosophy of life of these people finds its expression in the Golden Rule. Everywhere among them one experiences a feeling of genuine comradeship free from formality; a letting down of barriers which measured by American standards might be termed vulgar. For in the "Youth Movement" young men and women are free to go everywhere and yet there is no sign of lack of moral control or of misconduct. In spite of their absolute freedom of intercourse there is never any instance of promiscuity or of illicit love-making. The purity of the moral atmosphere is almost incredible.

On the other hand the "Youth Movement" is more than the roaming, the singing or the communion of groups of young people. It is tangible enough to exert a definite influence on some of the greatest minds of Germany as on the mind of the late Chancellor Rathenau. Its members are to be found in every University in Germany; its influence has caused the organization of "Youth Movements" in almost every country in Europe and even in America. Its emphasis has established schools at Wickersdorf, at Weimar, at Remscheid. Its members have communal farms and business interests and as far as possible they live by their own handicraft and lead the simplest of lives.

More than this, they have done away with "Germanic Puritanism" and feel themselves a vital part of the human race intrinsically interested in the welfare of all mankind. They are the concrete expression of the spirit of humanity.

BROTHERS

LANGSTON HUGHES

WE are related—you and I.
You from the West Indies,
I from Kentucky.
We are related—you and I.
You from Africa,
I from these States.
We are brothers—you and I.

THE YOUNGER LITERARY MOVEMENT

W. E. B. DuBois and Alain Locke

I

THERE have been times when we writers of the older set have been afraid that the procession of those who seek to express the life of the American Negro was thinning and that none were coming forward to fill the footsteps of the fathers. Dunbar is dead; Chesnutt is silent; and Kelly Miller is mooning after false gods while Brawley and Woodson are writing history rather than literature. But even as we ask "Where are the young Negro artists to mold and weld this mighty material about us?"—even as we ask, they come.

LANGSTON HUGHES

There are two books before me, which, if I mistake not, will mark an epoch: a novel by Jessie Fauset and a book of stories and poems by Jean Toomer. There are besides these, five poets writing: Langston Hughes, Countée Cullen, Georgia Johnson, Gwendolyn Bennett and Claude McKay. Finally, Negro men are appearing as essayists and reviewers, like Walter White and Eric Walrond. (And even as I write comes the news that a novel by Mr. White has just found a publisher.) Here then is promise sufficient to attract us.

We recognize the exquisite abandon of a new day in Langston Hughes' "Song For a Banjo". He sings:

Shake your brown feet, Liza,
Shake 'em Liza, chile,
Shake your brown feet, Liza,
(The music's soft and wile).
Shake your brown feet, Liza,
(The Banjo's sobbin' low),
The sun's goin' down this very night—
Might never rise no mo'.

Countée Cullen in his "Ballad of the Brown Girl" achieves eight lyric lines that are as true as life itself. There is in Claude McKay's "If We Must Die" a strain martial and mutinous. There are other echoes—two from dead poets Jamison and Cotter who achieved in their young years long life if not immortality. But this essay is of two books.

The world of black folk will some day arise and point to Jean Toomer as a writer who first dared to emancipate the colored world from the conventions of sex. It is quite impossible for most Americans to realize how straightlaced and conventional thought is within the Negro World, despite the very unconventional acts of the group. Yet this contradiction is true. And Jean Toomer is the first of our writers to hurl his pen across the very face of our sex conventionality. In "Cane",* one has only to take his women characters *seriatim* to realize this: Here is Karintha, an innocent prostitute; Becky, a fallen white woman; Carma, a tender Amazon of unbridled desire; Fern, an unconscious wanton; Esther, a woman who looks age and bastardy in the face and flees in despair; Louise, with a white and a black lover; Avey, unfeeling and unmoral; and Doris, the cheap chorus girl. These are his women, painted with a frankness that is going to make his black readers shrink and criticize; and yet they are done with a certain splendid, careless truth.

* Boni & Liveright, New York.

Toomer does not impress me as one who knows his Georgia but he does know human beings; and, from the background which he has seen slightly and heard of all his life through the lips of others, he paints things that are true, not with Dutch exactness, but rather with an impressionist's sweep of color. He is an artist with words but a conscious artist who offends often by his apparently undue striving for effect. On the other hand his powerful book is filled with felicitous phrases — Karintha, "carrying beauty perfect as the dusk when the sun goes down",—

"Hair—
Silver-grey
Like streams of
stars"

Or again, "face flowed into her eyes —flowed in soft creamy foam and plaintive ripples". His emotion is for the most part entirely objective. One does not feel that he feels much and yet the fervor of his descriptions shows that he has felt or knows what feeling is. His art carries much that is difficult or even impossible to understand. The artist, of course, has a right deliberately to make his art a puzzle to the interpreter (the whole world is a puzzle) but on the other hand I am myself unduly irritated by this sort of thing. I cannot, for the life of me, for instance see why Toomer could not have made the tragedy of Carma something that I could understand instead of vaguely guess at; "Box Seat" muddles me to the last degree and I am not sure that I know what "Kabnis" is about. All of these essays and stories, even when I do not understand them, have their strange flashes of power, their numerous messages and numberless reasons for being. But still for me they are partially spoiled. Toomer strikes me as a man who has written a powerful book but who is still watching for the fullness of his strength and for that calm certainty of his art which will undoubtedly come with years.

JEAN TOOMER

It had been my intention when I began this essay to discuss also Miss Fauset's novel. But Mr. Locke has sent us such an admirable and discriminating disquisition on this book that I gladly yield to him.

—W. E. B. D.

II

THE novel that the Negro intelligentzia have been clamoring for has arrived with Jessie Fauset's first novel, "There is Confusion".* What they have been wanting, if I interpret rightly, is not merely a race story told from the inside, but a cross section of the race life higher up the social pyramid and further from the base-line of the peasant and the soil than is usually taken. We scarcely realize how by reaction to social prejudice we have closed our better circles physically and psychologically: it is not always the fault of the novelist that he can depict only the peasant type and his urban analogue, the Negro of the slums. But here in refreshing contrast with the bulk of fiction about the Negro, we have a novel of the educated and aspiring classes. Miss Fauset has, however, not made the error of growing rootless flowers or exploring detached levels. Indeed she has sketched a Negro group against a wide social background of four generations—almost as much perspective as can be gotten on any social group in America, and moreover has not glossed over the slave régime,

* Boni & Liveright, New York.

its ugly facts and its uglier consequences, though she has treated it incidentally as part of the genealogy and heredity of her characters. It is essentially a novel of blood and ancestry such as might be expected to come from the Philadelphia tradition which the author shares, and the Philadelphia scene which is part of her story. Yet it is too contemporary, not merely in incident, but in the phase of the race problem which it reflects, to be a period novel, a resurrection of the past. On the contrary it throbs with some of the latest reactions of the race situation in this country upon the psychology and relations of colored and white Americans of the more intelligent classes. It is this delineation of the problem as seen from the heights of respectability and from at least a plateau of culture that sharply differentiates Miss Fauset's novel from others.

JESSIE FAUSET

Joanna Marshall—more a heroine than most heroines, since she actually focusses and dominates in turn the life of her family, the estrangements and marriages of her brother and of her lover—is a strange character at war against herself. One part stoic, one part artistic, one part human with an emotional intensity and sincerity that is not Caucasian, she achieves success in her art at the very instant of her greatest disillusionment; but not before she has played unconscious havoc with several lives by her ambition and unswerving devotion to the ideals of success.

Complicated as these lives are at almost every turn by the peculiar handicaps and confusions of color, it is well for the artistry and the worth of the book that the *primary confusions are those more universal ones of human nature and its type-psychologies.* The atmosphere of the book is that of Quaker faith and sober optimism, and its constructive suggestion is that of an eventual mutual understanding and coöperation through the discipline of experience. It is as though two antithetic sides of life, male and female, white and black, had each to work out its own chastening and enlargement through sorrow and disillusionment to find itself, late but not always too tragically late, able to rise from the level of confusion to the level of coöperation and understanding.

The book has what I maintain is the prime essential for novels with such subject matter—social perspective, social sanity. A problem novel without this is either a raw and brutal cross-sectioning or medicated and unpalatable propaganda. From these two evils, the book happily and skillfully escapes. Of the style, one may say, that it fits the subject—and in this day of the confusion and compounding of styles, what can be better said? Certainly it sustains with interest a story that is more heavily ballasted with truth than two or three of the usual run of social novels that sail on a breezy style to the heavens of "six best sellers". So that it can be confidently commended to that increasing band who, thank God, want truth with their fiction, and who will welcome especially upon the race question and its reactions on the best types and classes of colored folk, a social document of sterling and intimate character. —A. L.

III

THESE, then, are the two books of the younger Negro Movement; read them and enjoy them as I have done and spread the glad tidings. —W. E. B. D.

All the books mentioned in this article and in the Book Review on page 173 may be obtained through THE CRISIS.—Editor.

National Association for the Advancement of Colored People

BILL H. R. 1
THE DYER ANTI-LYNCHING BILL

WHEN the deadlock over the speakership of the House of Representatives was broken on December 5th nearly three thousand bills were introduced on that day. The first one was that introduced by Mr. Dyer—the bill making lynching a Federal offense. At the request of a number of individuals who have written the National Office for copies of the measure, requests that far outnumber the copies available, we publish below the full text.

68th Congress, 1st Session,

H. R. 1:

To secure to persons within the jurisdiction of every State the equal protection of the laws, and to punish the crime of lynching.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the phrase "mob or riotous assemblage," when used in this Act, shall mean an assemblage composed of three or more persons acting in concert for the purpose of depriving any citizen of the United States of his life without authority of law whether as a punishment for or to prevent the commission of some actual or supposed public offense, or otherwise.

Sec. 2. That if any State or governmental subdivision thereof fails, neglects, or refuses to provide and maintain protection to the life of any such citizen within its jurisdiction against a mob or riotous assemblage, such State shall by reason of such failure, neglect, or refusal be deemed to have denied to such citizen the equal protection of the laws of the State and of the United States and to the end that such protection as is due or guaranteed to citizens of the United States by or under its Constitution may be secured, it is provided:

Sec. 3. That any State or municipal officer charged with the duty or having the power or authority as such officer to protect the life of any such citizen who may be put to death by any mob or riotous assemblage, or who, having any such citizen in his charge, custody or control as a prisoner, fails, neglects, or refuses to make all reasonable efforts to prevent such citizen from being so put to death, and any State or municipal officer charged with the duty of apprehending or prosecuting any person participating in such mob or riotous assemblage who fails, neglects, or refuses to make all reasonable efforts to perform his duty in apprehending or prosecuting to final judgment under the laws of such State all persons so participating except such, if any, as are or have been held to answer for such participation in any district court of the United States, as herein provided, shall be deemed guilty of a crime against the peace and dignity of the United States, and upon conviction thereof shall be punished by imprisonment not exceeding five years or by a fine of not exceeding $5,000, or by both such fine and imprisonment.

Any State or municipal officer, acting as such officer under authority of State law, having in his charge, custody or control such citizen as a prisoner, who shall conspire, combine, or confederate with any person to put such prisoner to death without authority of law, whether as a punishment for or to prevent the commission of some actual or supposed public offense, or otherwise, or who shall conspire, combine, or confederate with any person to suffer such prisoner to be taken or obtained from his charge, custody or control for the purpose of being put to death without authority of law, whether as a punishment for or to prevent the commission of some actual or supposed public offense, and every person who shall so conspire, combine, or confederate with such officer shall be deemed guilty of a crime against the peace and dignity of the United States and upon conviction thereof, every person participating therein shall be punished by imprisonment for life or not less than five years.

Sec. 4. That the district court of the judicial district wherein any such citizen is put to death by a mob or riotous assemblage shall have jurisdiction to try and punish, in accordance with the laws of the State where the homicide is committed, every person who participates therein: Provided, That it be charged in the indictment that by reason of the failure, neglect, or refusal of the officers of the State charged with the duty or having the power or authority of preventing or prosecuting such offense under the laws of the State to proceed with due diligence to prevent the same or to apprehend and prosecute such participants the State has denied to such citizens the equal protection of the laws. It shall not be necessary that the jurisdictional allegations herein required shall be

proven beyond a reasonable doubt, and it shall be sufficient if such allegations are sustained by a preponderance of the evidence.

Sec. 5. That any county in which such citizen is put to death by a mob or riotous assemblage shall, if it is alleged and proven that the officers of the State charged with the duty or having the power or authority of preventing or prosecuting criminally such offense under the laws of the State have failed, neglected, or refused to proceed with due diligence to prevent the same or to apprehend and prosecute the participants in the mob or riotous assemblage, forfeit $10,000, which sum may be recovered by an action therefor in the name of the United States against such county for the use of the family, if any, of the person so put to death; if he had no family, then to his dependent parents, if any; otherwise for the use of the United States. Such action shall be brought and prosecuted by the district attorney of the United States of the district in which such county is situated in any court of the United States having jurisdiction therein. If such forfeiture is not paid upon recovery of a judgment therefor, such court shall have jurisdiction to enforce payment thereof by levy of execution upon any property of the county, or may compel the levy and collection of a tax therefor, or may otherwise compel payment thereof by mandamus or other appropriate process; and any officer of such county or other person who disobeys or fails to comply with any lawful order of the court in the premises shall be liable to punishment as for contempt and to any other penalty provided by law therefor.

Sec. 6. That in the event that any such citizen so put to death shall have been transported by such mob or riotous assemblage from one county to another county during the time intervening between his capture and putting to death, the county in which he is seized and the county in which he is put to death shall be jointly and severally liable to the forfeiture herein provided.

Sec. 7. That any act committed in any State or Territory of the United States in violation of the rights of a citizen or subject of a foreign country secured to such citizen or subject by treaty between the United States and such foreign country, which act constitutes a punishable offense under the laws of such State or Territory, shall constitute a like offense against the peace and dignity of the United States, punishable in like manner as in the courts of such State or Territory, and within the period limited by the laws thereof, and may be prosecuted in the courts of the United States, and upon conviction the sentence may be executed in like manner as sentences upon convictions for crimes under the laws of the United States.

Sec. 8. That in construing and applying this Act the District of Columbia and each of the parishes of the State of Louisiana shall be deemed a county.

If any clause, sentence, paragraph, or part of this Act shall for any reason be adjudged by any court of competent jurisdiction to be invalid, such judgment shall not effect, impair, or invalidate the remainder of said Act, but shall be confined in its operation to the clause, sentence, paragraph, or part thereof directly involved in the controversy in which such judgment shall have been rendered.

Mr Johnson was in Washington at the convening of Congress, lining up support for the bill in both houses of Congress. It is hoped that the bill will soon pass the House and that it may also be passed by the Senate before summer. It is felt at Washington that the bill will probably pass, following President Coolidge's message to Congress in which he urged passage of a Federal bill against lynching in the following words:

"Numbered among our population are some 12,000,000 colored people. Under our Constitution their rights are just as sacred as those of any other citizen. It is both a public and a private duty to protect those rights. The Congress ought to exercise all its powers of prevention and punishment against the hideous crime of lynching, of which the Negroes are by no means the sole sufferers, but for which they furnish a majority of the victims. . . . . ."

CAMPAIGN FOR SIGNATURES TO PETITION FOR 24TH INFANTRYMEN AN OVERWHELMING SUCCESS

WHEN the delegates and members of the N. A. A. C. P. attending the Fourteenth Annual Conference at Kansas City paid the now famous visit to Leavenworth Prison on September 1, 1923, the initial step was thus taken in the movement for freeing the fifty-four ex-members of the 24th Infantry for alleged rioting at Houston, Texas, in 1917. The sentiment for activities in their behalf swiftly gathered momentum until the entire country was aroused to action. The details of this movement have received such wide-spread publicity in the colored and white press that it needs no repetition here.

The original goal set was 100,000 signatures to the petition to President Coolidge asking for executive clemency. That goal was reached and passed at noon on December 28th when the number of signatures in the National Office reached the total of

100,521 with many thousand additional names yet to be reported.

When it was seen that the campaign was certain of success, the N. A. A. C. P. began preparations for presentation of the petition to the President by a delegation representing religious, fraternal and civic organizations as well as the press. Accordingly, Mr. Johnson secured an audience with President Coolidge and talked with him on December 20th, telling him of the petition, discussed the cases and made arrangements for the President to receive the delegation in January. Mr. Johnson found the President sympathetic and entirely willing to hear the delegation and receive the petition. It is probable that before this issue of THE CRISIS reaches its readers, the delegation will have presented the petition to the president. It is also evident at the time of writing, December 29th, that the total number of signatures carried to Washington will be greatly in excess of the original mark of One Hundred Thousand. It is a matter for rejoicing that such wholehearted and cordial co-operation on the part of all the great organizations of the country with but one or two exceptions has resulted in so tangible a demonstration of the sentiment in favor of freeing these fifty-four men.

It will perhaps be of interest to rehearse briefly the steps taken by the N. A. A. C. P. in behalf of the men, such efforts extending from the actual disorders through the present campaign.

MEMORANDUM OF ACTIVITIES OF N. A. A. C. P. IN THE HOUSTON, TEXAS, RIOT CASES SINCE THEIR INCEPTION

IMMEDIATELY following the riots at Houston, Texas in August, 1917, the N. A. A. C. P. took the following steps:

1. As soon as news of the riot reached New York, it sent a trained investigator to Houston, who made an exhaustive report of the riot on which she reported to the Board of Directors at its September, 1917, meeting. This report was subsequently printed in the November, 1917, issue of THE CRISIS.

2. On October 27, 1917, the N. A. A. C. P. through James W. Johnson, then Acting Secretary, engaged by telegram Mr. A. J. Houston of La Porte, Texas, an eminent white attorney of that State and a son of the famous Colonel Sam Houston, to act as counsel for the accused members of the Twenty-fourth who were then about to go to trial at San Antonio, Texas. Mr. Houston accepted, went to San Antonio, and was exceedingly active in gathering evidence and assisting in the preparation of the cases for trial.

3. When the execution on December 11th, 1917, of thirteen members of the Twenty-fourth Infantry was made public, the colored people of the United States were shocked beyond measure. The New York Branch of the N. A. A. C. P. working in co-operation with the National Office immediately undertook the gathering of a petition to President Wilson to which were secured 12,000 signatures. This petition was presented to the President on February 19, 1918, by a delegation from the New York Branch of the Association consisting of James Weldon Johnson, Field Secretary of the Association, the Rev. George Frazier Miller, Brooklyn, the Rev. Frank M. Hyder, New York, and the Rev. F. A. Cullen, New York, President of the New York Branch of the N. A. A. C. P. Mr. Johnson as spokesman said in part:

"The hanging of thirteen men without the opportunity of appeal to the Secretary of War or to their Commander-in-Chief, the President of the United States, is a punishment so drastic and so unusual in the history of the nation that the execution of additional members of the Twenty-fourth Infantry will to the colored people of the country savor of vengeance rather than justice."

President Wilson at that time promised, which promise he kept, to review the record of past and future trials of the men involved and to allow no more executions without such review. At that time, sixteen men were under sentence of death and, with the thirteen already executed, making a total sentenced to death of twenty-nine. On September 3rd, President Wilson filed with the Adjutant General of the Army a memorandum in which the President affirmed the death sentences imposed by the military courts on six of the colored soldiers (who were later executed) and commuted ten other death sentences to life imprisonment.

In reporting on the activity of the Association in connection with these cases in the combined reports issued by the Association for the year 1917 and 1918, this statement is made (p. 37):

"While the President's decision commut-

ing the sentences of some of the men was not what we had hoped it might be, yet it is our conviction that much of the credit for such clemency and leniency as was shown the men may fairly be attributed to the timeliness and effectiveness of the appeal of the Field Secretary and the Committee."

Supplementing the above mentioned appeal, the Association was active in urging the public and its branches to petition the Secretary of War and the President for clemency. It was largely as a result of these appeals that the sentences to death of the ten men were commuted.

4. In 1919, the Field Secretary in cooperation with Mr. Emmet J. Scott, made efforts to have the cases re-opened by the War Department. After much work along this line, it was found that sentiment against the men was still so strong that nothing could be done at the time. It was decided to wait until peace had been definnitely declared and then move for pardon of the prisoners.

5. In 1921, the N. A. A. C. P. gathered a petition signed by 50,000 individuals asking for pardon of the sixty-one ex-members of the Twenty-fourth Infantry in Leavenworth Prison. On September 28, 1921, a delegation of thirty leading colored men and women of the United States headed by the Association's Secretary had an audience with President Harding and presented this petition. The petition was presented by the Secretary who asked for the pardon of the imprisoned soldiers on the grounds that, first, the previous records of the men for discipline, service, and soldierly conduct had been of the highest; second, the provocation of the local animosity against the men manifested in insults, threats, and acts of violence had been a terrific burden on them as soldiers of the United States Army; third, the unprecedented and clandestine execution of thirteen of the fellow soldiers of the sixty-one then imprisoned had savored of vengeance rather than of justice especially as the disarming of the Provost Guard of the Regiment in a city and state where bitter race prejudice caused humiliating and embarrassing experiences to these colored soldiers bore the aspect of a visitation upon their color rather than the crime alleged against them. The President promised to review the testimony and to take under advisement the Associations' request. Despite opposition on the part of the War Department, reduction in sentences was granted as a direct result of the Association's petition according to Warden William I. Biddle of Leavenworth prison. This reduction of life sentences of several of the men to terms of fifteen years made them eligible for immediate parole. As a result, 5 of the men were freed.

6. The present campaign of the N. A. A. C. P. and co-operating bodies is too well known to require repetition here.

JERSEY CITY BRANCH HOLDS SUCCESSFUL BABY CONTEST

FACED with the possibility of ending the year without payment of its apportionment to the National Office, the Jersey City Branch of the N. A. A. C. P. sought some means of raising the amount yet due. It was eventually decided to hold a baby contest, an idea which though not new is perennially attractive to the parents and friends of children. Each officer and member of the Executive Committee of the Branch was delegated to obtain the consent of a mother to enter her baby in the contest and to work for the baby thus entered. The plan provided that one child should be entered from each church, thus assuring each denomination of representation.

Votes were sold for five cents each, these being printed in strips containing five votes each. A prize of ten dollars in gold was offered for the baby having the greatest number of votes, five dollars to the second highest contestant, and two dollars and a half to the third. Though only two weeks were spent in working up the contest, keen but friendly rivalry was created among the supporters of the nineteen babies entered. On the night when the decision was to be rendered the hall was crowded to the doors. The slogan, "Babies Help—Why Not You?" had its effect. The winning baby was Marjorie Steele Buckner, the sum of $104.75 being voted for her. Anice Johnson was second with $94.00 and Francis J. Gravis returned $86.00 as third in the race. The total raised was $414.75 with about $100 yet to be reported. With the proceeds the branch paid the balance of its apportionment of $500 and netted an appreciable sum for its local treasury. Mrs. Ida E. Brown, Secretary, Mr. James H. Curry and others of the officers and members of the branch worked indefatigably in the contest.

THE GREAT AMERICAN SPECIALTY

LYNCHINGS OF 1923

FLORIDA and Mississippi during 1923 attained the bad eminence of *seven* and *five* lynchings respectively. There were *four* in Georgia—how came she to lag behind?—*three* in Oklahoma, *two* each in Alabama, Arkansas and Texas, and *one* apiece in Louisiana, Missouri and Virginia. This makes a total of *twenty-eight* persons who were done to death without benefit of law in this exemplary land of ours. In the list of "offenses" for which these lynchings were the penalty, note the case of the girl killed by the mob in search of her brother who had owed a white man fifty cents and who on paying the debt had refused to pay an additional ten cents or twenty per cent interest. This took place in Mississippi where the life of a Negro is worth infinitely less than that of the great Jew whose life was bartered ages ago for thirty pieces of silver. In Marlow, Oklahoma, simply being black is a crime so tremendous that Robert Jerrigan, a Negro porter was shot down by a mob of fifteen white men for lingering over night in that town sacrosanct to one hundred per cent white supremacy. The mob also "got" the white man who had employed him. European papers please copy.

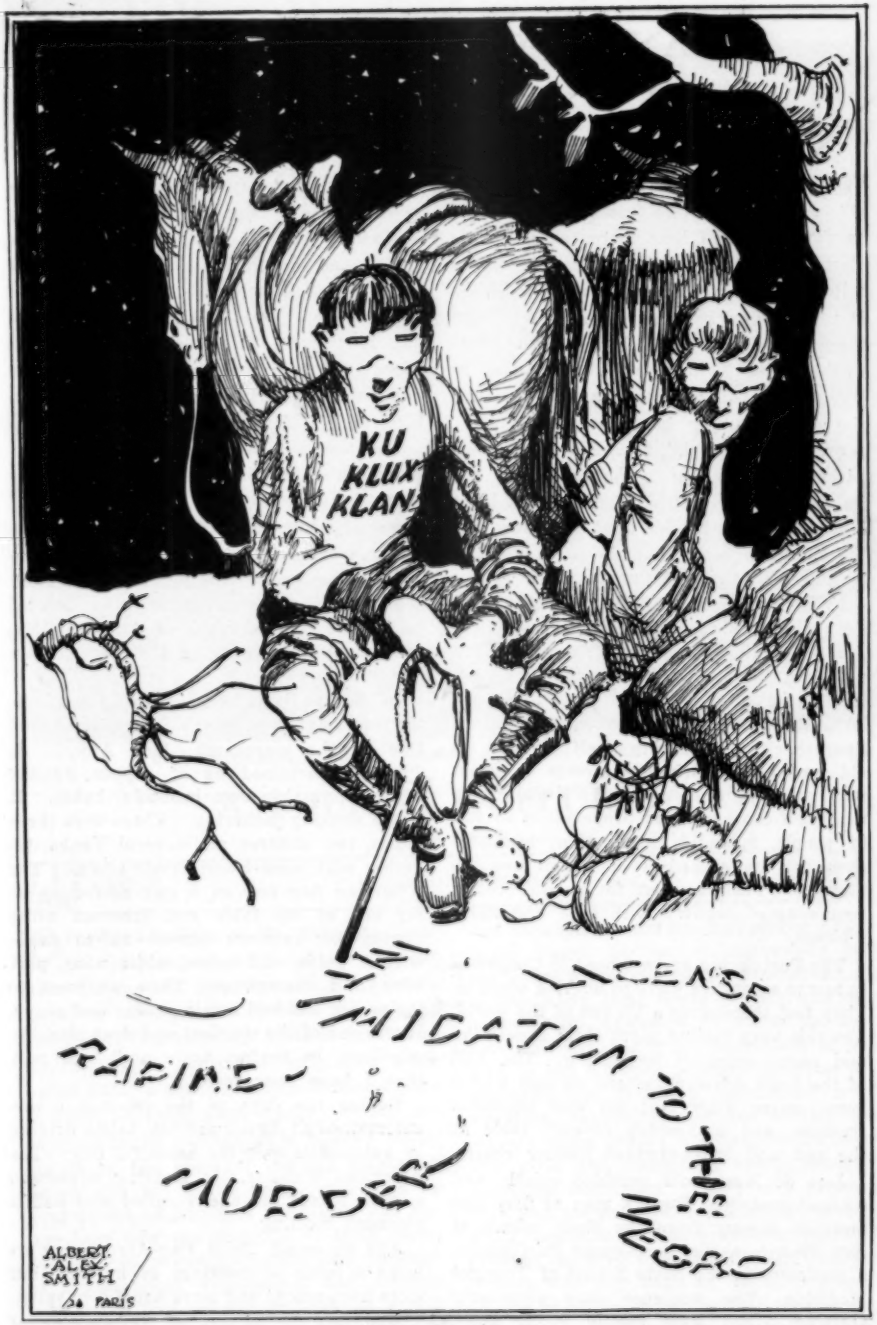
ALLEGED OFFENSES

Murder	3
Murderous assault	1
Attack on white woman	7
Insulting white woman	1
Associating with white women	1
Peeping into white girl's window	1
Shooting white man	2
Stabbing white man	1
Cattle stealing	1
Railroad striker (white)	1
Automobile accident	1
Accusing white men of stealing	1
Aiding escape	1
Frightening children	1
In search of another (woman)	1
Defending Negro (white)	1
Remaining in town where Negroes were not allowed	1
Victim of moonshiner's "Death Code"	2
Total	28

MANNNER OF LYNCHING

Shot (1 woman)	11
Hanged (1 white)	11
Burned	2
Beaten to death	1
Manner unknown (1 woman)	3
Total	28

THE LYNCHING MAP FOR 1923



LORDS OF LYNCHING

PAN-AFRICA IN PORTUGAL

W. E. BURGHARDT DUBOIS

THE second session of the Third Pan-African Congress took place in Lisbon on the evening of December first, the great Portuguese national holiday, and on the following Sunday, December second. Lisbon is a long way from London—further even than the miles show. It is beyond the great world and sits in beautiful loneliness on its great hills above the calm Tagus and the sea, gleaming in cream and chrome, poor, busy, provincial, fascinating. I came to Lisbon by St. Etienne where America has its one colored European Consul. Mr. Hunt is a personage in the town—President of the Franco-Foreign Club, a leader of spirit, welcomed by the best families.

From St. Etienne I went to Marseilles—dropping down upon it at night with its jewelled light. It rained all day long but not even that could quench the loveliness of the city. On and on I went to Barcelona, the hardest and most commercial of Spanish cities, thrusting itself through its old garment of winding streets to great new squares and avenues. Madrid was more self-conscious and proper—not so full of people, splendid rather than beautiful save for its cathedral of gloom and its pictures. Then at last to Lisbon over a poor scarred country with here and there a bloom.

The Portuguese are not used to Congresses nor to strangers, save to hurried tourists. They feel themselves a bit out of the world. Yet this very feeling gives them a peculiar and eager sense of hospitality. The hall of the Liga Africana where we met was a gem—scarce 20x50 feet but with beautiful frescoes, and a tapestry covered table at the end and brass-studded leather chairs.

José de Magalhaês presided quietly and without pretense. He is a man of fifty and more—a deputy from the black colony of San Thomé in the Portuguese Parliament, a professor in the State School of Tropical Medicine. The audience was singularly striking. They were mostly young black men, students, well dressed and courteous in manner and they hailed from eight African colonies: from Angola, San Thomé, Mozambique, Guinea, Nigeria, Ajuda, Cape Verde, and also from Goa (India) and of course from Lisbon and America.

We had as guests and speakers the present Portuguese Minister of Colonies, E. Vicenti Ferreira, and Vieria da Rocha, who has twice formerly been Minister of Colonies, and Professor Adolfo Benarus.

The first session was devoted to an explanation of the history and meaning of the Pan-African Movement and to a most interesting exposition of the work of the Negroes of San Thomé—the most independent and progressive of Portuguese African colonies. The second session was devoted to the history and work of American Negroes and the future of the Pan-African movement.

In the audience were black physicians, lawyers, engineers, merchants and students. One of the merchants, Luis Alberto de Pintio, entertained us at supper Sunday afternoon in his own beautiful house. It was a striking gathering. There were three ladies, two children and several Yanks, together with some twenty male adults. The American flag flew on a gay confection at my end of the table and decorous white Portuguese caterers served us to sandwiches, patés, and cakes, white wine, port wine and champagne. Then we went to the parlor and had music—violin and piano. It was one of the simplest and most pleasing meetings, in perfect taste and good will, that I have ever seen.

During the days of the sessions I was entertained at dinner and tea, taken driving by automobile over the beautiful city. The American Minister, Mr. Deering, expressed a wish to see me and I called and had a pleasant meeting.

And so ended Third Pan-Africa—not as large a scene of meetings as in 1921, but more harmonious and more hopeful in spirit.

And now as a sort of ambassador of Pan-Africa I turn my face toward Africa.

EIGHTH GRADE FLORIDA NORMAL AND INDUSTRIAL INSTITUTE

A TOURIST IN FLORIDA

(Concluded)

CLARA G. STILLMAN

ON the outskirts of St. Augustine, surrounded by beautiful pines and live oaks, lie the 858 ares that are the recently acquired home of the Florida Normal and Industrial Institute. An historic spot, this. An old sugar plantation, originally cultivated under a grant from the British Crown in 1763. A great slave center. Today, the administration cottage of a colored school stands in the place of the old plantation home, and the fertile fields, cultivated by generations of homeless bondsmen and women, are now the property of their racial descendants, where they train their children to independence self-respect and courage with which to meet the problems of a still incomplete freedom The school receives a small endowment from the Baptist Church and something from the Rockefeller Educational Fund. So far, it has mainly been supported by colored people themselves; but it has many local white friends and supporters. St. Augustine is one of the most favorable places for an institution of this sort, as the relations between the races are, according to Southern standards, good. Farming, carpentry, mattress making and several other trades are taught the boys. The girls are trained in every phase of household economics. There is a primary, high and normal school and college preparatory available for those desiring it. How great is the devotional spirit of the men and women who are building up such schools as this is instanced in the fact that during the war the head sawyer and head carpenter there refused opportunities to make

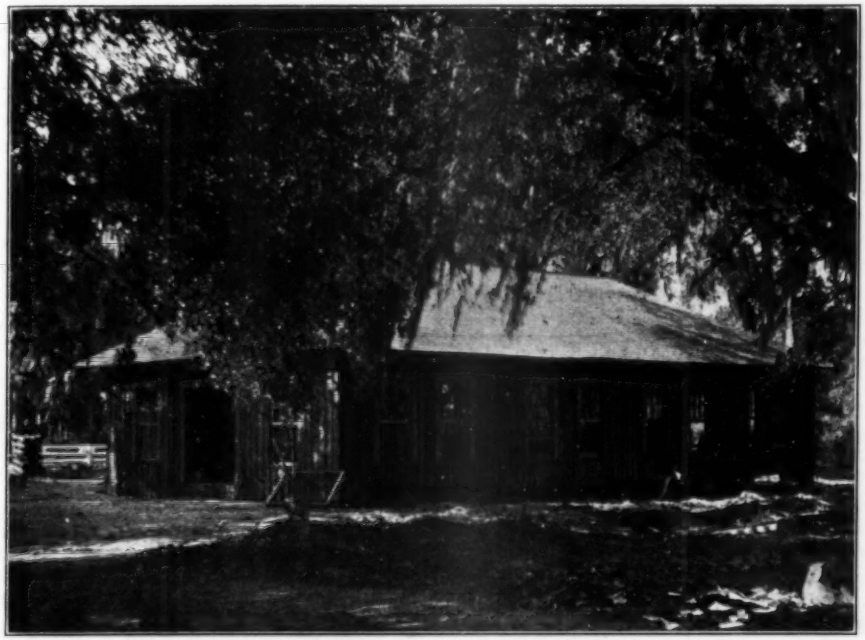
$15 a day elsewhere to remain where they were at $50 a month. And these cases could be paralleled by many similar ones.

A little further along the coast, at Daytona, the Daytona Normal and Industrial Institute, dedicated last March its new $60,000 dormitory. The schools at St. Augustine and Jacksonville are co-educational, with men principals, and, although non-sectarian, they have a denominational group origin. But this school represents the vision and the labor of one woman, Mrs. Mary McLeod Bethune, for the girls of her race; eighteen years of unflagging struggle and achievement. She was one of seventeen children born of slave parents. She grew up in poverty. She began her career at Daytona with $1.50 in cash, a little house rented on credit and five small pupils. Today the school plant, valued at $250,000, comprises 20 acres and 8 buildings, three of them modern brick structures, which include, beside a dormitory, administration and instruction buildings, a laundry, a library, a hospital and training school for nurses, a model home, a farm, and an athletic field. Hundreds of girls have received training in Grammar and Normal School courses, in gardening, domestic science and art, and home crafts. About a hundred have completed the full high school course, a few have gone to college. Of course Mrs. Bethune did not do all this alone. The school has devoted friends, black and white, North and South, rich and poor. It has been built up by its teachers and pupils as well. But the original vision and driving force, the personality, around which everything centers, has been hers and still is today.

The school has extended its influence beyond its borders. In the town it has established a reading room and community centre for men and boys, a summer school and play ground for children, a farmers' institute which has united and stimulated the farming population of that section. The hospital is the only one open to colored people south of St. Augustine. What it has meant in training and service, in renewed health and hope, would easily fill a longer article than this. On Sundays the school holds a community service, to which all are welcome, and on that day you will see the campus black with automobiles and the auditorium overflowing with visitors. On these occasions the school, consciously or not, extends its activities to include the partial education, at least, of its white guests. Its solid achievements, the beauty and dignity of its life, the exquisite, well-trained voices of its girl singers, the contact with distinguished Negro personalities, resident or visiting, must bring, to such as are capable of receiving it, a new light.

Both at St. Augustine and Daytona the emphasis is on industrial and technical education, the latter including normal training, as teachers are much in demand. But this does not mean that the cultural element is ignored. In both, the majority of pupils are from rural homes, many of them too poor to pay even the extremely modest tuition fee. The number who, under these conditions, could afford a college education is of necessity limited. However, when promising pupils discover a wish to go on, a way is usually found to help them. At Daytona I noticed with pleasure on the library wall a picture of girls in collegiate cap and gown, beneath which were printed the words: "Is this your aspiration? Study! Your chance will come!" Altogether, the wall mottoes at this school were an inspiring commentary on its spirit, "Cease to be a drudge; Seek to be an artist" was the message of the domestic science room. "Though the rocks be rugged, yet we climb" announced a framed group of graduates. And in the Principal's office a small sign struck the keynote once more: "Self-Control, Self-Respect, Self-Reliance, Race Pride."

The day after the dedication visitors lingered about the rooms and in the shady corners of the campus. But the work of the school was going on. Silence, broken by stray sounds and murmurings, lay over the place, filled with the warm sunshine of a southern March. In the hospital the neat, starched nurses moved softly about. Students passed singly or in groups on various errands. They talked quietly but without restraint. They moved gracefully and rather slowly. A gentle, inexorable rhythm pervaded the place. Like Nature, without haste, without rest, seemed to be its motto. Enormous amounts of work are accomplished here by pupils and teachers. Every principal of such a school has many interests outside the school routine. The mere



BOYS' WORK SHOP, FLORIDA NORMAL AND INDUSTRIAL INSTITUTE

matter of raising money—and they are always in need of money—necessitates endless correspondence, travel, public speaking. Mrs. Bethune is, furthermore, President of the Florida Association of Colored Teachers and the South Eastern Federation of Colored Women's Clubs. She is on the Executive Committee of the National Association of Colored Teachers and of the National Urban League. The colored clubwomen of Florida founded in 1921 an Industrial School for Delinquent Negro Girls at Ocala —another of Mrs. Bethune's deep interests. Before this, there was no agency in the state to perform this function.

These schools represent only a beginning. With all their genuine achievement, they barely scratch the surface. But they are growing and they are a spiritual force whose influence can be felt more easily than described. I felt this strongly when I walked over the grounds of the Florida Institute at St. Augustine with its principal, Mr. Nathaniel Collier, and heard him outline plans for improvement and expansion that stretch far into the future—not visionary, but carefully thought out and to be reached by endless, persistent effort, step by step. The few present buildings, except those connected with the farm, are all temporary structures of the simplest kind. And life in them is simple and laborious. But everywhere there is the most scrupulous neatness and order. One day these empty acres will be studded with modern, fully equipped buildings. And another plan is to make this the centre of a colored farming community—to sell a part of the large estate in small, conveniently-workable lots. Negro farmers have been successful in many parts of Florida. There is still much good land accessible to them.

At Daytona the same almost ascetic aspect of life is apparent. The day begins with a rising bell at 5:30 and proceeds systematically to the "lights out" bell at 9 o'clock for students, at 10 for teachers and nurses. This is the sober reality, giving the lie to current legends of shiftlessness and unreliability. Unfortunately, many people hear the legends. Few see the fact.

Of course these schools will not solve the race problem, though when one is under their spell one almost believes they will. Then one comes back from those charmed oases where one forgets the existence of the desert, to find that the desert stretches all around after all. That interracial rela-

tions improve in their vicinity I have often been assured. Logically, it should be so. If the white race is capable of rising to an impartial recognition of merit, here is its chance. Recent events at Tuskegee, however, in connection with the Hospital for Disabled Colored Veterans, have shown that economic rivalry and social prejudice will triumph again and again in the ugliest fashion over that opportunity.

But the end is not yet. And these schools, if they do not solve the problem, will, at least, contribute to its solution generations competent, clear-eyed and courageous; generations moreover capable of organized, constructive effort and increasingly the masters of worldly goods. They will be able to meet economic stress with weapons both economic and spiritual. But it will be an agelong struggle. And now, when I think of Florida, my earliest impression often returns to me: —Brilliant sunshine, laughing dark figures at work; a silent, dark figure standing alone —a note of warning, not understood.

THE NEW BOOKS

WALTER WHITE, ABRAM HARRIS, AUGUSTUS GRANVILLE DILL, JESSIE FAUSET

Holiday. By Waldo Frank. Boni and Liveright, New York.

Sidelights on Negro Soldiers. By Charles H. Williams. B. J. Brimmer Company, Boston, Mass.

Bursting Bonds. By William Pickens. The Jordan and More Press, Boston, Mass.

Negro Poets and Their Poems. By Robert Kerlin. The Associated Publishers, Washington, D. C.

Under the Skin. By William F. Vassall. F. Stone Williams Co., Brooklyn, N. Y.

Veiled Aristocrats. By Gertrude Sanborn. The Associated Publishers, Washington, D. C.

I

STRIPPED of its impressionistic language Waldo Frank tells in "Holiday" a simple yet thrilling story of the sexual attraction which springs up between a white girl and a colored youth in a small Southern town. Certainly there is nothing new in such a situation—every person, white or colored, who knows the South or, for that matter, the North, is aware of the fact that in a very considerable percentage of the cases of lynching where rape is the alleged cause the truth is that whatever clandestine affair there was existed because the woman willed it so. Discovery and disgrace more than once has led to the cry of rape followed by a lynching or a burning at the stake. Waldo Frank has had the courage of the artist in treating such an episode and courageously handling it without sob-stuff, melodrama or the desire to prove anything. He has had sense enough to see that if the Southern mobbist had all the respect for and confidence in the virtue of his women that he prates of, he wouldn't need a Ku Klux Klan to "protect" her from "the burly, black brutes" and other stock criminals of the Southern press.

Mr. Frank's novel is not easy reading for those who are not familiar with the most modern school of fiction. He has contrived to secure some striking effects—notably in his putting much of the conversation in a sort of barbaric free verse. He seeks to break away from the fixed moulds into which the writing of novels has fallen—strives to achieve new methods of creating illusions of reality. This reviewer confesses frankly that he does not know enough to judge whether this is great art or not. Fifty years from now Frank's name may loom up as a great pioneer of the early part of the twentieth century as a rebel who helped emancipate the novel from the rut of conventional form. He may attain the stature of Whitman, Emerson or Poe. He may be canonized as one of those of whom Havelock Ellis speaks in his recently published "The Dance of Life":

"The greatest writers must spend the blood and sweat of their souls, amid the execration and disdain of their contemporaries, in breaking the old moulds of style and pouring their fresh life into new moulds. From Dante to Carducci, from Rabelais to Proust, from Chaucer to Whitman, the giants of letters have been engaged in this life-giving task, and behind

them the forces of death gather swiftly again. Here there is always room for the hero. No man, indeed, can write anything that matters who is not a hero at heart . . . "

A critic can, however, but register his own impressions. Waldo Frank *may* attain to such heights as those of which Ellis speaks. Yet, while one may view sympathetically any artist who seeks new form and new methods, it is indubitably true that "Holiday" could have been made a dramatic work of art of heroic proportions had the tale been told with simple, forthright directness. As it is one is vaguely annoyed by the symbolic phrasing, the apparent irrelevancies. But here the reviewer is presuming to advise the author as to the medium he should have used—a transgression unforgivable. He can only say that if the impressionistic, modernist manner in which "Holiday" is written is great art, then there is something vital which is lacking in his makeup.

WALTER WHITE.

II

THIS is not a history of the Negro Soldier in the World War. It is a brief narrative of his achievement during that dread carnage; the obstacles deliberately thrown in his path with malice aforethought; the rhapsodies that swelled intermittently from his heart of fleeting joy and the cup of tears so often pressed to his lips. In so attractively simple fashion does Mr. Williams weave these experiences into a narrative that one who anticipates an historic epitome, though deceived, will hardly escape fascination.

The material for the book was obtained during the eighteen months that the author served in France as an investigator under the joint auspices of the Federal Council of Churches in America and the Phelps-Stokes Fund.

In a manner straightforward but devoid of rancor, the writer describes the attitude of the whites who feared that black men would participate in a "white man's war"; how these same white men, after realizing that this war was even a greater hell than any of which Sherman dreamed, cheered black troopers as they tramped to ports of embarkation. Our old suspicion that various draft boards were unfair to colored draftees is authenticated by statements taken from General Crowder's reports. We are told that of the 1,078,331 colored men who registered 556,917 or 51.65 per cent were placed in Class One, while 521,414 were in deferred classes and that of the 9,562,515 white men who registered 3,110,659 or 32.53 per cent were placed in Class One while 6,451,856 were in deferred classes. For the entire number selected for full military service, 342,247 were colored and 1,916,750 white or 31.74 per cent and 26.84 per cent respectively. It is lamentable but true according to the author's observations that even at a time when America sallied forth to champion human rights, welfare workers and Christian persons were to be found in many of the cantonments giving play to discriminations against black soldiers and reinjecting the virus of race hate where blacks and whites had learned to live as compatriots of a common cause.

The author recounts the heroism of the old Eighth Illinois Regiment and the Fifteenth of New York. Almost half of the book is devoted to the valorous exploits of the Ninety-second and Ninety-third Divisions which received numerous citations and the *Croix de Guerre*. Not least among that gallant host were the indefatigable Negro stevedores. Efforts to Americanize the French were unrelenting but by an irony of fate Negro soldiers endeared themselves to the French people. American pride was not without its revenge however. For on Bastille Day when the Allied Armies celebrated victory in Paris black Americans were carefully eliminated from the parade, citations for bravery notwithstanding.

A reproduction of official documents give the lie to the much heralded inefficiency of the Negro officers, the cowardice of Negro soldiers and the charges of rape made against them. These refutations are made without the slightest animus, and as such will hardly offend the most conservative on race issues. It is at this point that the author may be justly criticized. The criticism we make is not prompted by a desire for a less dispassionate narrative for we think the author's calm quite admirable. But his punctilious balancing of the sweets and bitters which came to the Negro soldiers during the war is exact to the point of boresomeness.

But suppose some one told the masses that the World War sprang from the conflict of rival imperialisms behind which was

the greed of certain influential financial groups, secretly moulding the foreign policy of government with the aid of politicians, song writers and newspapers who artfully played upon the popular mind to evoke well timed outbursts of Jingoism, would such a sentiment as "For God, Home and Native Land" with which Mr. Williams closes his book, be as effective in recruiting cannon fodder as it was in 1918? Some will argue that panegyrics are in order, for Negro soldiers sacrificed their lives believing that they were assisting to bring a freer and fuller life to the generality of mankind. But now that we find ourselves disillusioned, may we not turn a deaf ear to those who chant the lyrics of war and blend our voices with that ever swelling chorus which sings *Nie Wieder Krieg?*

ABRAM L. HARRIS.

III.

IT is quite probable that Professor Robert Thomas Kerlin had no idea when he wrote a letter to the Governor of Arkansas in 1919, recommending clemency for the alleged Elaine rioters, that that would cause his dismissal from the faculty of the Virginia Military Institute. It is just as well, however, that such was the outcome, for that event begins a new and interestingly productive period in the professor's life; and that period gives promise to those persons who are quite sure that only with the spread of knowledge can there be any hope for a better understanding of the Negro in the United States and the problems connected with him.

To his first book on the problem, "The Voice of the Negro", published in 1919, in which Professor Kerlin treats of the Negro press, its works and ways, he now adds his second important treatise, "Negro Poets and Their Poems". Here in a well-printed and attractive volume of almost three hundred pages are gathered together examples of the poetic output of "sixty odd writers of tolerable verse", beginning with Jupiter Hammon's "An Evening Thought",—which bears the date 1760,—and extending down to our own day. Practically every poetic form is included in this array,—dialect, free verse, poems of love and laughter and poems of pointed and sometimes bitter protest.

Not all the promising and worth-while poets of the race are here mentioned. It is probably inevitable that some omissions and oversights should occur. A second edition of this book will surely give space to Countée Cullen, one of the most promising of the younger writers; and certainly Claude McKay's "Harlem Shadows" will be listed among that excellent writer's published works.

Containing biographical sketches of the authors and numerous illustrations, this book commends itself as a text book of great value. It should be in the hands of all teachers and students of literature in the United States, as well as in public and private libraries throughout the country.

AUGUSTUS GRANVILLE DILL.

IV.

AN old theory of mine that the story of the life of an American Negro who has risen from obscurity to distinction forms the most inspiring material for a biography is again substantiated by Mr. Pickens' "Bursting Bonds". This is an enlargement of a previous volume of his "The Heir of Slaves". I do not recall having read any biography more sincerely and buoyantly written. "*Per aspera ad astra*" was clearly Mr. Pickens' motto in those dim, formless days of his childhood, when as the sixth child of a family of ten, and the son of poverty-stricken parents he set his boyish face stubbornly toward the Temple of Knowledge which some twenty years later took visible form in the buildings of Yale university. The story of this useful life is written with extreme simplicity informed from time to time with a genial touch of humor which explains why he was able to surmount with such success those monsters which he encountered in his youthful struggle—Poverty, traditional Ignorance, and Color. Any of those bugaboos might easily have downed a less determined lad. I hope this book will be read widely by our boys and girls and by the younger group of men and women. It affords an often needed stimulus.

MR. Vassall's "Under the Skin" is a really unusual story written in a style and vein which I have never seen employed in the treatment of the race question. It is a novel in the historical mode depicting the life and adventures of a brave Negro girl

and her equally brave white friend and mistress during the early colonial days of America. The colored girl, Fanny Morgan as she is known, is really a princess of royal blood and lineage kidnapped from her father's ancestral kingdom to serve in bitter bondage in Virginia. In earlier days when she had played happily on her native shores she had met and rescued a white explorer—an Englishman,—and to him she had unwittingly dedicated her childish heart. In later sadder times, in America as her mistress's trusted slave and companion, she is doomed by the exigencies of fate and the weaving of the tale to meet again this man, the idol of her dreams only now he is the suitor of her more fortunate mistress. An unusual story and one well worth reading for several reasons, first for its originality and secondly for the utter lack of patronage with which the author depicts Fanny. The style is readable.—though a little stilted—and there is an occasional anachronism which may be forgiven. I should like to have Mr. Vassall attempt a story of modern Negro life to see if he could treat his subject as effectively and with equal lack of propaganda.

A NOVEL in the manner of "Veiled Aristocrats", beautifully and sympathetically written, though it is, reawakens in me an old question as to whether or not white people will ever be able to write evenly on this racial situation in America. The plot is the one which seems to make a stronger appeal to whites than to Negroes though I must admit, I suppose, that we have not always possessed this present indifference. The theme of the story is the well-known one of intermarriage between the races and although at the conclusion matters are so adjusted as to placate all prejudices and conventions,—that is white ones,—still to all intents and purposes we have the story of the courtship of a colored man and of a white woman and also of a boy, white, who forsakes his own race for the greater sympathy and warmth which he finds among darker friends. In other words Mrs. Sanborn's story much more so than Mr. Vassall's is written with a certain objectivity, not altogether free from patronage, which says: "See the Negro is at least as good as we and in many cases better". My feeling is that what the entire black reading world, and to a large extent the white reading world also, is awaiting is something at once more subjective and less "purposeful",—at least less obviously purposeful than "Veiled Aristocrats". The successful "Negro" novel must limn Negro men and women as they really are with not only their virtues but their faults. If Mr. Stribling went too far in depicting shiftless, atavistic Peter Siner, care must be taken too to avoid the portrayal of a character too emasculate and "too good for human nature's daily food". After all this is just a round about way of saying that the portrayal of black people calls increasingly for black writers. Mrs. Sanborn's novel deserves attention not only for a certain bright beauty which inheres in its pages but also for its recital of a plot which has, I suspect, its secret counterpart in many an American marriage.

JESSIE FAUSET.

The Looking Glass

LITERATURE

TO A NEGRO FRIEND

I DARE not let you look into my eyes,
For you might find there more than friendliness—
You might find pity. How can I express
My love when I must ever patronize?
I shake your hand and hellish spectres rise:
A hounded wretch, a savage mob's excess,
A rope that blisters like a fiend's caress
My innocent white palm, and scarifies.
My friend when you are broken on the wheel
Of bigotry, or dread the blind White Terror,
It is not you alone who has to feel
The pain of prejudice. the cost of error.
Because your burdened spirit is not free,
Injustice makes a prisoner of me.

DEVERE ALLEN.

NEW THEMES

ALAIN LOCKE in an extremely illuminating and thoughtful article in *Opportunity* tells of the new attitude which France is developing in her portrayal of

differing civilizations. Hitherto stories of "colonial life" have dealt unfairly, even inhumanly with the native. It remained for the French to create in literature a "cosmopolitan humanism".

France is developing a new colonial literature for which no allowances and apologies need be made and to which no discounts or correctives need be applied—for she is developing—indeed she has already developed a new point of view in the portrayal of the African native and his life . . .

* * *

Mr. Locke traces the beginning of this movement to the winner of the Goncourt Prize:

Whatever else may be said of it, René Maran's "Batouala" and its tremendous vogue are very largely responsible for this change at least with respect to contemporary fiction. Before Maran, it was either landscape with the native incidentally thrown in as a conventionalized figure, or the life of the white colonial with the native life as an artistic foil. Even more so than in the American school of fiction was the native in colonial literature merely a dark note by which the false highlights of the painting were keyed up; or as General Anglonvant aptly puts it: "In most of the novels, the Negro plays but a secondary part—appearing only to enhance the interest of the story by acting as a foil to the European characters described in the romance or drama." But a revolutionary change has occurred—there is a strong interest in the human portraiture of native life in and for itself, and without the bold realism of "Batouala" this never would have been. For however rife this point of view may have been among artists and authors, without the creations of a new taste in the reading public it could never have come to public expression. But the public mind, with its predilection for fake and lurid chromos, by this brilliant, daring etching of Maran's has been, so to speak, resurfaced for a new impression, at once more artistic and true. . . . . .

It was heroic work—and required to be done by the Negro himself—this revolutionary change from sentimentality to realism, from caricature to portraiture. And if I am not very mistaken, Maran's real thrust is more anti-romantic and anti-sentimentalist than anti-imperialist: it is the literary traducers whom he would annihilate. Let us have the unbiased truth and the same angle of vision for all; that is Maran's literary creed.

* * *

Gaston Joseph's "Koffi", Jean and Jerome Tharand's "Samba Diouf's Adventure" are further evidences of this new humanistic treatment. But even then, continues Mr. Locke:

Notable as these books are, they lose something when contrasted with "Batouala", with which indeed must be contrasted all colonial fiction of this decade. They are, the one condescendingly, the other sentimentally, more favorable—they will both be more liked and preferred by the average man. But they lack the great artistry, the daring objectivity, and more than that they leave the great dilemma of colonial imperialism concealed behind the cloaks of optimism and rhetoric. "Batouala" gains its universality of appeal and interest and its greater artistic validity from the very fact of its candor, its ruthlessness, and its humane but unemotional human portraiture. Instead of re-enforcing that decadent cult of the primitive which is the pasttime of the sophisticated, René Maran insists upon treating the dilemma of the primitive life of Africa of today as it stands between the stagnant virtues of simplicity and the corrupting half-civilization of exploiting economic imperialism. The message—and there is one, for all that it is not preached into the story—is this: "If you insist upon civilizing, civilize on the pattern of good virtues and not on the scheme of your vices. Do not discredit your civilization at its core; only as it is sound there, is it sound 'at home.'"

A DIAGNOSIS

"A SHORTAGE of Scapegoats," an article in the December *Century* by Frank Tannenbaum applies psycho-analytic methods to a discussion of the South and the Negro. Mr. Tannenbaum asserts:

The trouble with the South is not that it has a Negro problem. The trouble is that it is over-conscious of the problem. One might use a psychological phrase and say that the South is suffering not from the Negro problem so much as from an emotional fixation upon the Negro. What the South needs first of all is not a solution of the Negro problem, but a breaking down of this intense preoccupation with the Negro, which is actually making any solution impossible. What the South needs is the breaking up of the intensity of feeling upon the issue. It needs objectivity. If the South is to face its problem, it must be objective about it. No technic is possible without such a mental attitude.

* * *

The South's "Complex" is clearly stated:

This great emotional fixation has a background of fear. That is the canker that is eating into the vitals of the South. It is deeper and more fundamental than mere fear of physical violence. There is an underlying current of apprehension that the colored population of the South will outstrip the white. It is the fear of losing hold upon the world, of losing caste, of losing control. This fear is not always conscious. It is not always evident. But it is the force back of the generous condemna-

tion of the Negro. It is the factor that underlies much of the talk of inferiority, of much pointing a moral why it must not, why it cannot, why it may not happen. I recall talking to a man—a man of high standing in his State, a scholar of much learning—and he said to me, "We will paint this State red before we paint it black". I was startled not by what he said, because he was simply repeating what another man had said, but by the tone in his voice, by the temper back of the sound, by the sudden hardening of the muscles and the sudden surge of emotion that the words brought to his face. It is this fear that colors all the talk about the Negro, and as long as the present fear exists there is no possibility of securing in the South a general program that will lead to an amelioration of the situation. . . . .

To give this general statement greater poignancy I will venture upon a positive illustration. It is not possible in the South to raise any of the great social problems that confront the modern world and achieve a rational program as long as the current complex of race antagonism is an isolated fundamental in the situation. The South has many real problems centering about health. . . . . .

The fact is that the whites will promote no health program in the South the end of which would make likely the rapid increase of the colored population to the proportionate decrease of the whites and their inevitable loss of control. That is all. In the present situation a program of general social legislation is impossible.

* * *

Migration offers relief:

Were the leaders of the South facing the problems, they would welcome gradual migration of the Negro and attempt to replace him with foreign labor. . . . . .

Before turning to a fuller discussion of the questions involved in the coming of foreigners to the South, I wish to discuss a little further certain aspects of the migration of the Negro. If the Negro goes from the South in any perceptible degree, as seems likely at present, a far-reaching economic and social revolution will occur in the South. The Negro has been the background of much of the economic life in the South. He has been a basic factor in the production of cotton; he has been the laborer. His previous condition of servitude has left him and his masters with a technic of social relationship that cannot readily be carried over to any other labor group. That will be the first great difficulty. Even more important, however, than that will be the inevitable change in attitude toward the Negro. The communities relieved of the fear of Negro dominance will strain themselves, as they are already doing in places, to keep the Negro by giving him better schools, better homes, better conditions of life and labor, a better social status. All of these factors are bound to react powerfully upon the attitude toward the Negro. You can't really hate people whom you put yourself out to serve. That is one of the great promises in the situation; it foreshadows a new emotional realinement between the races. With the disappearance of fear and the growth of anxiety to keep the Negro in the South because the South wants the Negro and knows him, must come a gradual attenuation of feeling, a newer and broader sympathy for the Negro.

THE OIL PALM

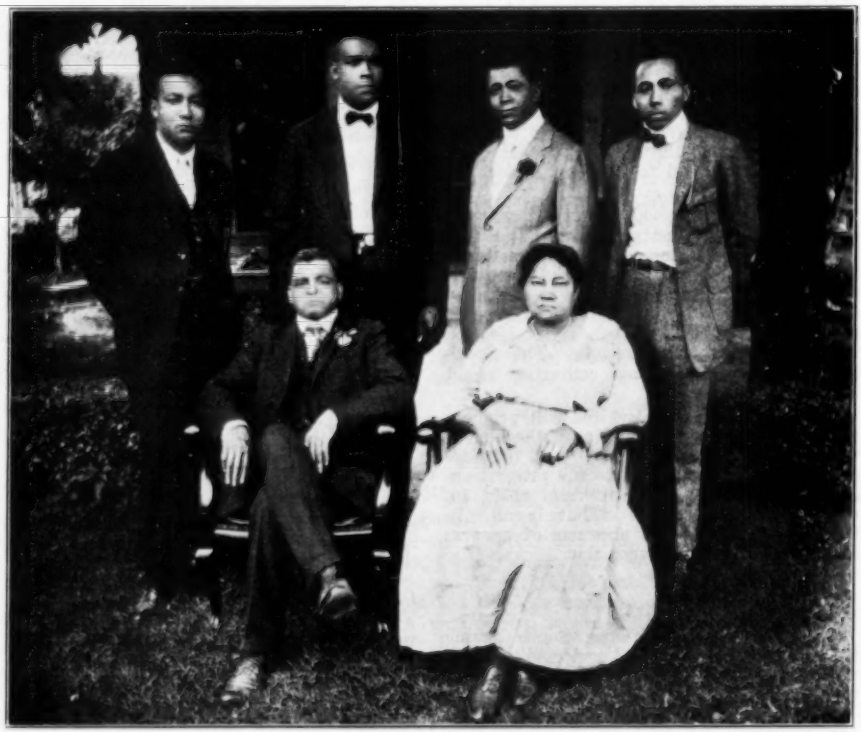
HENRY F. DOWNING, former U. S. Consul at St. Paul de Loanda, West Africa, writes in *The Barbers' Journal*:

Prior to the suppression of the West African slave trade Europe and America gave but slight attention to palm oil, "Black Ivory" (slaves) being a very much more profitable commodity to deal in. Since then, however, it has dawned upon the merchants of Liverpool and Bristol, England, that there were other pursuits in West Africa as profitable as slave trading and far less perilous. Moreover, the invention and growth of railways stimulated the search for lubricants, with the consequence that palm oil succeeded slaves, gold, and pepper (Guinea Grains) as the attraction to West Africa. America and Europe realized the value of palm oil toward the middle of the nineteenth century, but it had been used as a food by the natives from pre-historic times.

Attempts have been made to grow the oil palm in several places away from West Africa, principally in Brazil, Panama, the West Indies and Sumatra, but in each instance, except Sumatra, with only slight success. Sumatra exports a small volume of a grade of palm oil which in quality approaches the edible West African. Brazil did succeed in making a negligible quantity of palm oil of a grade that rivalled the best African even closer than did the Sumatra. This Brazilian oil was sent to the United States, but the New York brokers, unfamiliar with real palm oil values, preferred a much inferior grade so would have nothing to do with it, and Brazil, discouraged, made no further shipments.

The oil palm is a graceful, slender tree ranging in height from twenty to thirty feet. It has pinnate leaves with spiny footstalks and flowers with an odor like anise or chevril. Its fruit forms an immense cluster consisting of 150 to 200 bright orange-colored thin-skinned drupes with hard stones and oily pulps. The foliage, screening the fruit, grows plume-like at the top of the tree, and the young shoots of this foliage form a compact mass called Palm Cabbage because it resembles the common cabbage in appearance and taste.

The Horizon

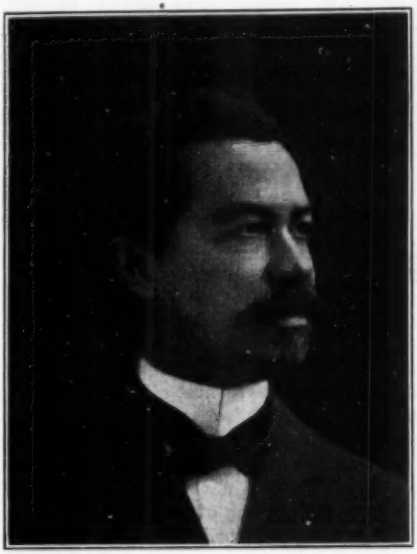


THE WALLACE FAMILY

¶ The Wallace Family of Okmulgee, Oklahoma, has had a remarkable history. The father, D. J. Wallace, had been born a slave in 1857. Yet by 1889 he had not only been graduated from Wiley University but had been appointed principal of the City School in Palestine, Texas. The next year he was admitted to the Bar. A few years later he was elected member of the second legislature of the territory of Oklahoma; finally he moved to his present home where with his partner J. H. Stephens he conducts a successful law practice. He is now director of the Lower California Mexican Land Developing Company of Los Angeles, director of the Security Life Insurance Association of Tulsa; vice-president of the Supreme Life and Casualty Company of Columbus, O., member of the State Interracial Committee and President of the local N. A. A. C. P. Mr. Wallace and his wife have four sons each of whom has been given a college and professional education. Two of these sons, A. G. and C. P. Wallace, own and conduct drug stores in Okmulgee, D. E. Wallace is a dentist at Muskogee, and A. L. Wallace is a practicing physician.

¶ The ranks of distinguished educators and scholars have met with a great loss in the death of Hugh M. Browne, one of the early graduates of the college department of Howard University and later of

the Theological Seminary of Princeton. Professor Browne's life was devoted largely to study and teaching. After his training in America he became a special student in the University of Scotland and in Germany and began teaching in the College of Liberia, West Africa, where he introduced a course in industrial education. Returning to America he became head of the Department of Physics in M Street High School in Washington and later held the same position at Hampton Institute. From there he went to Baltimore as Principal of the Colored High School and thence to Philadelphia where he superintended the removal



PROFESSOR HUGH M. BROWNE

of the Institute for Colored Youth to Cheyney, Pennsylvania, and started the Training School for Teachers which is now located there. He retired in 1913 and spent a year in the study of vocational education in Munich, Berlin and other educational centers of Germany. He was not idle in his years of retirement but devoted himself to the devising and construction of mechanical appliances. He died recently at the age of seventy-three.

¶ Jeremiah D. Baltimore at the age of 16 placed a working model of a stationary steam engine in the United States Patent office. This brought him widespread attention coming even to the notice of the

Professor Baltimore Charlotte E. Stevens

Iron Age of London which declared his model to be perfect in every detail. Later, during Grant's administration the boy was appointed to a position in the machine shop in the Washington Navy Yard. In 1890 Mr. Baltimore was appointed to take charge of machine instruction in the colored public schools of Washington. There he stayed for 32 years but resigned at the age of 70 to devote the rest of his life to intensive study. He has been honored in many ways. In 1895 he was selected by the Navy Department to serve as assistant engineer officer on the trial board of the battleship Texas. In 1903 the Franklin Institute of Philadelphia elected him to its membership and in 1915 the Royal Society for the Encouragement of Art, Manufactures, and Commerce of London "requested the privilege" of being allowed to add his name to its membership list. Many a Washington High School student owes his interest and later success in machine work to Mr. Baltimore's careful and inspiring instruction.

¶ A little girl of 15, Charlotte Elizabeth Andrews, now Mrs. John H. Stevens, determined to consecrate her life to the service of teaching. So she began her work in the city schools of her native home, Little Rock, Arkansas. Young as she was she had insight enough to realize her insufficient preparation and a year later she started for Oberlin College. Here she studied faithfully for three years and then returned to work again in the public schools. She has taught continuously in Little Rock for fifty years and has been a member of the City Corps of teachers since the organization of that city's public school system in 1869. Twice she has been principal

SQUARE DEAL REALTY AND LOAN COMPANY HOLDINGS

of the Capitol Hill graded school and at one time she was Acting Principal of the Union High School. For 27 successive years she has taught in the colored high school holding for the greater part of that time the chair of Latin, though for a time she taught also German and elementary science. Mrs. Stevens has kept abreast of the times by constant reading and study along both general and specific lines. She has also travelled extensively throughout the country. It is pleasant to realize that her worth and service have been fittingly recognized for at the 1923 commencement of Shorter A.M.E. College, North Little Rock, Mrs. Stevens, now nearly 70 years old, was awarded the degree of Master of Arts at the hands of Bishop Ross, by the authority of President Green, the faculty and governors of the institution.

¶ A remarkable honor has come to Professor Ambrose Caliver of Fisk University in the award of $500 from the American Woodworking Machinery Company of Rochester, N. Y., as first prize for the essay which he entered in their educational contest last September. Professor Caliver won over 522 competitors, including teachers, supervisors, and directors of vocational education and manual arts from all over the country. The subject of the essay was: "What I Am Doing or Propose to Do to Make the Woodworking or Cabinetmaking Department of Higher Educational Value to My Pupils". The essays were judged on literary style; on the contestant's grasp of the subject; and on the practical application of the ideas presented. Professor Caliver holds the degrees of A.B. from Knoxville College and A.M. from the University of Wisconsin. He also holds a diploma from Harvard in Employment Management and Personnel Direction. A book containing all the winning essays will be published shortly by the company which awarded the prize.

¶ The Square Deal Realty and Loan Company, a Negro organization in Kansas City, Mo., has bought properties consisting of six and eight room houses, duplexes and flats and converted them into accomodations for thirty or forty Negro families. This company makes a specialty of providing better homes for our people.

¶ When the twentieth Century Limited train came to grief at Forsyth, N. Y., not long ago, Mrs. Emma Washington for many years maid aboard the Century worked with crowbar and axe along with the porters to rescue the imprisoned. Later she gave the injured first aid.

¶ Ophelia Shields, a senior at Fisk University, represented colored students on the Pre-Assembly Committee of the Assembly which is to meet in conjunction with the National Convention of the Y. W. C. A. in New York next April. Miss Shields, the

PROFESSOR AMBROSE CALIVER

DES MOINES JUNIOR N. A. A. C. P.

only colored girl on the committee, worked with students from Barnard, Holyoke, Vassar and Randolph-Macon.

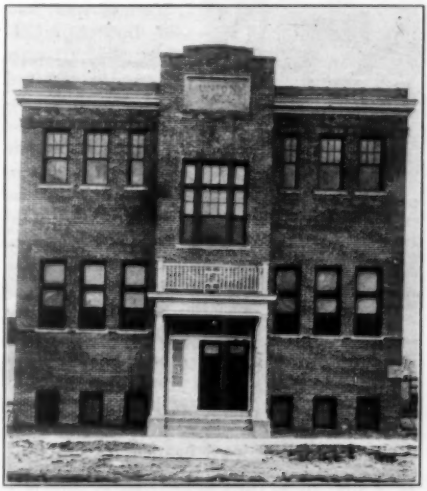
¶ The Registrar of Meharry Medical College asks Meharry graduates to send in immediately their correct addresses to assist in bringing the roster up to date.

¶ The junior division of the Des Moines N. A. A. C. P. has the distinction of being composed of a group of young people every one of whom is either a student in the High School or a graduate thereof or a college student. Mrs. S. Joe Brown is the director of the division.

¶ Union Hall, a building put up by the Union Hall Association at St. Paul, Minnesota, is the first lodge hall built and owned by Negroes in the Northwest. The basement contains a gymnasium, bowling alley, show booths, and locker room; on the first floor there are a dance hall, checking room and office; on the second floor, lodge rooms, kitchen and lavatories. The building is thoroughly modern and is valued at $30,000.

¶ William Curtis Craver, who for five years has been leader of Student Associations of the Southwest, will be the leader of Y. M. C. A. work among the colored schools and colleges of America. Mr. Craver is an alumnus of Shaw University and of the University of Chicago, 1912.

¶ An unusual exhibit of Afro-American music has been arranged at the New Haven,



UNION HALL

Connecticut City Public Library by Mrs. Maud Cuney Hare. This included ancient and modern music, photographs and papers relating to colored musicians. A few exhibits were borrowed from the Boston Public and Yale University libraries, but the larger part of the material came from Mrs. Hare's own personal collection. The Community Service of New Haven during the exhibit presented Mrs. Hare and Mr. William Richardson in a music talk and a recital in the High School auditorium. These two artists also recently gave a costume recital at St. Albans, Vermont, where they met with an enthusiastic reception.

A. V. CASH

¶ Winston-Salem's new probation officer for colored children is Mr. A. V. Cash, a native of North Carolina. Mr. Cash is a product of the Winston-Salem State Normal and of Lutheran College of Greensboro. He received a degree in Pharmacy in 1916. For three terms he served as Commander of the Morris L. Slaughter Post of the American Legion Department of North Carolina. The N.A.A.C.P. has received the benefit of his activities as he was at one time Vice-President of the local branch.

DOROTHY JEFFERSON

¶ A first prize for the best poster advertising the courses given by the Extramural Division of New York University located at White Plains has been awarded to Dorothy Jefferson, a senior in the local high school.

¶ F. J. Miles has been appointed supervisor of writing and drawing in the public schools of Nashville, Tenn. At the same time Miss M. A. McGavock was appointed supervisor of music.

¶ Miss Marian Anderson has appeared in Philadelphia with the Philharmonic Orchestra, Joseph Pasternack conducting. She has also signed with the Victor Talking Machine Company and is to make records for them.

¶ The Service Company of Atlanta, Georgia, an organization owning 14 of the largest Negro enterprises in the country has acquired the controlling interest in the Mississippi Life Insurance Company. This company has about $20,000,000 insurance in force with assets of more than half a million. It gives employment to over 600 colored people.

¶ George A. Johnson, supervising principal of Elementary Schools at Fort Smith, Arkansas, has an interesting and stimulating article in the *Journal of Educational Method*. It is entitled "A Suggestive Project for Teachers of the Elementary Grades" and ought to be very helpful to instructors in Grammar Schools.

¶ At a special meeting held by the Executive Committee of the Y. W. C. A. of the City of New York the following resolution was passed:

It was moved, seconded and carried unanimously that a Building Committee of five be appointed, with representation from the Board of Directors and from the 137th Street Branch, looking toward the erection of a new residence for colored girls at the

(*Concluded on page* 186)

Hampton Institute

Hampton, Virginia

Founded in 1868 by General Armstrong to train selected colored youths who should go out to teach and lead their people.

Hampton stands for "a sound body, a trained capacity, and an unselfish outlook on life".

Hampton is an industrial village: 1,100 acres; 140 buildings; 885 boarding students, including 77 college students; 385 day pupils in practice-school; 850 summer-school students; 200 teachers and workers.

Hampton has over 2512 graduates and over 8800 former students; also numerous outgrowths, including Tuskegee, founded by Booker T. Washington.

Hampton offers courses in five schools of normal and collegiate grade—Agricultural, leading to B.S. in Agricultural Education; Business; Home Economics; Normal, leading to B.A. in Education; and Trade; —and in two schools of secondary grade—Academy and Trade (11 four-year courses).

Hampton needs annual scholarships at $100 each and endowed scholarships at $2,500 each; also $160,000 annually above regular income.

JAMES E. GREGG, Principal — FRANK K. ROGERS, Treasurer

KINDERGARTEN DEPARTMENT ATLANTA UNIVERSITY

In full operation since 1912
Professional course of two years
Address
Kindergarten Department
Atlanta University — Atlanta, Ga.

WALDEN COLLEGE

Students who contemplate attending Walden 1923-1924 required to write now concerning entrance.

All Waldenites requested to write Alma Mater.

T. R. Davis, *President.* — Nashville, Tenn.

Virginia Theological Seminary and College

LYNCHBURG, VA.

College, Academy, Normal and Seminary Courses. Well equipped laboratories. Strong, experienced faculty. Courses modern and thorough. Rates reasonable.

For information address
ROBERT C. WOODS, President.

LINCOLN UNIVERSITY of MISSOURI

Founded 1866 by the 62d and 65th United States Colored Infantry and supported by the State of Missouri as an institution of *higher learning.*

For information as to terms and courses,

Address: Nathan B. Young, President
Jefferson City, Mo.

St. Philip's Normal & Industrial School

San Antonio, Texas.

(FOR GIRLS)

Normal, Academic, Junior and Music Courses, Teachers' Training, Domestic Sciences and Arts, Dressmaking, Ladies' Tailoring, Shorthand, Typewriting, Bookkeeping and Spanish.

Boarding facilities. Ideal location.
Faculty from leading Universities.

Write for Bulletin.

Artemisia Bowden, *Principal*

BUSINESS NEEDS TRAINED MEN AND WOMEN

The National Business College will train you at home in your spare time for an important, high-salaried position. Give us your name and address and mark with an X below the position you want to fill.

COUPON

THE NATIONAL BUSINESS COLLEGE,
Post Office Box No. 6757
Philadelphia, Pa.
Gentlemen: Send without obligation to me full information concerning the course indicated below:

- ☐ Higher Accountancy
- ☐ Banking & Finance
- ☐ Real Estate
- ☐ Salesmanship
- ☐ Insurance
- ☐ Modern Business Correspondence and Practice
- ☐ Expert Bookkeeping
- ☐ Commercial Law

WANTED

Agents for THE CRISIS, Dignified Work
69 Fifth Avenue, New York

ST. MARY'S SCHOOL

An Episcopal boarding school for girls, under the direction of the sisters of St. Mary. Address: THE SISTER-IN-CHARGE, 6138 Germantown Avenue. Philadelphia, Pa.

Meharry Medical College : : A CLASS "A" COLLEGE

with departments of Medicine, Dentistry and Pharmacy and a Nurse Training School
ALL DEPARTMENTS RECENTLY REORGANIZED

Two years (Class One) college work required for admission to the study of medicine. One year of college work required for admission to Department of Dentistry. Graduation from a four years' High School or Normal School required for admission to the departments of pharmacy and nurse training. For catalog and application blank address:

John J. Mullowney, M.D., President of Meharry Medical College, Nashville, Tenn.

ADVERTISING PAGES REMOVED

earliest possible date; in the meantime any opportunity for renting suitable property is to be considered.

This committee has accordingly been appointed and is taking steps toward the erection of a new building. The committee consists of: Mrs. W. W. Rossiter, Mrs. Marie P. Johnson, Mrs. Elizabeth Michael, Miss Florence B. Potter, Mrs. Ruth Logan Roberts, Mrs. Susan Wortham. The new building is to replace the Emma Ransom House which has just been sold.

¶ November *Popular Science* publishes a design for a new collar button invented by William Francis Evans of Washington, D. C.

¶ Literature for Sunday School Forces published by the National Baptist Publishing Board at Nashville includes the *Beginner's Quarterly, Primary Quarterly, Intermediate Quarterly, Advanced Quarterly, Junior Quarterly, Senior Quarterly,* the *Teacher's Monthly,* the *M. and G. Magazine* (quarterly), the *Senior B. Y. P. U.* (quarterly), the *Junior B. Y. P. U.*, and the *Sunday School Lesson Commentary* for 1924.

¶ The West Virginia State Teachers' Association has met at Kimball, West Virginia. Three hundred and ninety-eight teachers from the central and southern sections of the State were enrolled. The following officers for 1923-24 were elected: President, C. W. Boyd, Charleston, W. Va., Treasurer, A. W. Curtis, Institute, W. Va., Secretary, Miss Helane W. Pryor, Huntington, W. Va. The Thirty-third session will be held at Montgomery, W. Va., the date to be determined by the Board of Directors later.

¶ The Jeanes Fund for the improvement of Negro Rural Schools co-operated during the session ending June 30, 1923, with public school superintendents in 255 counties in 14 states. The 269 supervising Teachers visited regularly in these counties 7,872 country schools making in all 35 822 visits and raising for the purpose of school improvements $338,882. The total amount of salary paid to the Supervising Teachers was $215,115.54 of which $93,815.51 was paid through the Jeanes Fund.

¶ There are two dramatic clubs at the Johnson C. Smith University of North Carolina—the Los Amigos and the J. C. Bryant. The Los Amigos appeared recently in a one-act play of Negro life entitled "The Awakening". This drama was written by Professor J. C. Bryant, the director of both clubs.

University of West Tennessee
Memphis, Tenn.
School of Engineering

Standard courses in Mechanical, Electrical and Automobile Engineering. Session divided into four quarters of three months each. Institution has over three hundred graduates in twenty states and four foreign countries.

For further information, Address
M. V. Lynk, M.S., M.D., LL.B., President
Memphis, Tennessee

The
Business College
of Simmons University offers the following subjects by mail:
MODERN BOOKKEEPING
BANKING AND FINANCE LAW OF BANKING
CORPORATION ACCOUNTING
COST ACCOUNTING CIVIL SERVICE
BUSINESS ENGLISH BUSINESS ARITHMETIC
SHORTHAND AND SECRETARIAL COURSES
ALL STYLES OF PENMANSHIP
It is our business to prepare you for a better salaried position. Write for information.
C. H. PARRISH, Pres.
SIMMONS UNIVERSITY LOUISVILLE, KY.

The Stenographers' Institute
popularly known as
DUNCAN'S BUSINESS SCHOOL
1227 S. 17th Street Philadelphia, Pa.
Business Training—shorthand, typewriting, bookkeeping, business law, automobile accounting, bank, farm and household bookkeeping. Spring term starts April 1st.
Edward T. Duncan, Principal.

EVAN'S INDUSTRIAL SCHOOL
Best opportunities for young men. Complete course in Sanitary Plumbing; Vapor, Steam and Hot Water Heating, and Bricklaying.
You can enroll any time
Evan's Industrial School,
205 E. Main Street Robinson, Ill.

MADE TO YOUR MEASURE
$14.95 Suit
NO EXTRA CHARGES
Postage Prepaid
SEND NO MONEY We make this special offer to prove the wonderful value, style and fit of **Progress** tailoring. We will tailor to your special order one of these fine suits, send it to you postage prepaid and **guarantee absolute satisfaction** for only $14.95. We have other equally striking bargains in the finest made-to-order suits at from $14.95 up to $39.50.
AGENTS WANTED—Earn $30 to $35 extra every week, taking orders from your friends and neighbors for our high-class tailoring. NO EXPERIENCE NECESSARY.
Big Sample Outfit FREE
Drop us a line today and we will send you **absolutely free**, our big assortment of woolen samples, style book and special wholesale prices, on our made-to-measure suits.
THE PROGRESS TAILORING CO., Dept. B 217 CHICAGO